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ROSH HASHANA 5723 ISSUE - 60 PAGES - 2 SECTIONS

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

CANADA'S NATIONAL JEWISH NEWSPAPER

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WORLD LEADERS HAIL JEWISH NEW YEAR

MOSLEM FANATICS KIDNAP DAUGHTER OF TURKEY RABBI

Istanbul, Turkey (JCNS)- A young Jewish girl, the daughter of Rabbi Sasson Yener, rabbi of the Jewish community of Bash Kale in Van province, was kidnapped last week by a group of Moslem Turks. Rabbi Yener was forced to sign a declaration that he does not object to his daughter marrying a Moslem, Kemal Sakrak.

The girl, aged 13, was kidnapped twice. The first time was by Sakrak himself who is a waiter. The police intervened and had to fight with Sakrak and his friends to take the girl back to her family. Later a large group of Moslems entered the rabbi's house and told him that he and his family would be killed and they would provoke anti-Jewish riots in the town if he refused to sign the declaration giving his daughter to Sakrak. Rabbi Yener was compelled to sign the document. However he immediately reported to the police and the chief rabbi of Istanbul. Chief rabbi David Asseo sent a cable to the minister of the interior in Ankara asking for immediate strong action.

Bash Kale Jews form the oldest Jewish community in Turkey. They came long before Sephardi Jews who fled Spain in 1492. There still are 23 families living in Bash Kale. They speak the Aramaic language.

ISRAEL WINS CAR COMPETITION

Haifa (JCNS) The Haifa made sports car, Sabra, driven by a Jewish physician from Baltimore, U.S.A., took first place in an automobile race at Connelsville, Pennsylvania, in August, it was learned here.

International drivers of the German cars Porsche and Mercedes-Benz, the British Sunbeam Alpine and other sports models, were among the competitors. A crowd of 100,000 watched.

Prime Minister JOHN G. DIEFENBAKER

Israeli Premier DAVID BEN GURION

Israeli President YITZHAQ BEN ZVI

U.S. President JOHN F. KENNEDY

DIEFENBAKER, JFK BEN ZVI, BEN GURION IN MOVING MESSAGES

Prime Minister John G. Diefenbaker, Israel's president Yitzhak Ben Zvi, Premier Ben Gurion and President John F. Kennedy this week led the world's statesmen in congratulatory messages to the Jewish people on the occasion of the new year 5723.

Rosh Hashanah 5723 will be ushered in this evening, September 28th after sunset.—It will conclude on Sunday evening, September 30th.

BEST WISHES FROM THE P.M.

In his moving message to Canadian Jewry through The Canadian Jewish News, the Hon. John G. Diefenbaker extends his greeting and best wishes to all.

(The full text of Prime Minister Diefenbaker's message appears on Page 3 of the special New Year's supplement of this newspaper).

STRESSES SOLIDARITY

President Yitzhak Ben Zvi of Israel issued a special message to Canadian Jewry through the Canadian United Jewish Appeal delegation now in the Holy Land.—Messrs. John D. Fienberg, Ray D. Wolfe (both members of the board of directors of The Canadian Jewish News), W. Bernard Harman and Samuel Belzberg, were received last week by the Israeli president. At this occasion, Mr. Ben Zvi transmitted to them the message to Canadian Jewry, stressing the UJA as symbol of solidarity between Jews the world over. The president expresses his hope for a year of peace and happiness for all of Canada, a proven friend of Israel.

BETTER DAYS TO COME

Mr. David Ben Gurion who just returned from Europe issued an appeal to world Jewry to remain in the vanguard of those who built a Jewish future through a strong Jewish state.

President Kennedy in his good wishes to the Jewish people promises better days and freedom for all.

In our province, Premier Robarts issued a special New Year's message which is printed in full in our news columns.

Israeli ambassador Herzog hails Canada - Israel friendship as an enduring factor in the world situation of today. (The full text of Mr. Herzog's message appears in our new year's supplement, on Page 9).

OTHER MESSAGES

Mayor Nathan Phillips' Rosh Hashanah message appears in the news pages of today's issue.

Other New Year messages appearing in today's Canadian Jewish News are by Samuel Bronfman, leader of Canadian Jewry; Lawrence Freiman, president of the Zionist Organization of Canada, and by Rabbi Dr. Walter S. Wurzburger, president of the Rabbinical Council of Canada.

WASHINGTON OFFICIAL

Israel Ready For Nuclear Arms

WASHINGTON, (CJN) - Israel and Communist China have the greatest incentive to develop nuclear weapons, the Director of the Arms Control and Disarmament Agency, Mr. William C. Foster, told the Senate Armed Services Preparedness Sub-Committee.

According to a report released by the Committee, Mr. Foster said the incentives to possess such weapons - prestige, coercive and deterrent value and military utility - were "most meaningful" now in these two countries.

MEIR: ISRAEL IS INDESTRUCTIBLE

PITTSBURGH, (CJN) - Foreign Minister Golda Meir proclaimed Israel's indestructibility at the Hadassah Convention's closing session last week.

Referring to differences with Western powers which often occur at U.N. sessions she said. "We may disagree here and there with our friends, but we must have courage to do so".

In what was probably a reference to State Department policy, Mrs. Meir criticized attempts to settle Arab-Israel differences piecemeal.

She stated, "All the little problems could be solved in a moment once the Arab States agree to sit down with Israel - Israel's goal is to throw its armaments into the sea when peace prevails".

The Hadassah convention concluded with the re-election of Mrs. Siegfried Kramarsky as President.

U. S. Opposes Direct Peace Talks

NEW YORK, (JCNS) American pressure behind the scenes make it most doubtful whether any resolution calling for direct Arab-Israeli peace talks will be put before the session of the United Nations General Assembly which opened here last week.

Not even the support of the Brazzaville group of African States and others within the French orbit for a resolution of this nature, is likely to alter the situation. There are a number of reasons for this prime among them American concern not to do anything that might affect her efforts to woo Nasser from the Russians.

Washington is of the belief that Nasser can be won by economic aid and, eventually, turned from his implacable hostility toward Israel in the direction of an accommodation with the Jewish State. It is also argued that present Arab disunity will make it easier to bring about changes in the Middle East but that a resolution calling for direct negotiations with Israel will only drive the Arab States closer together in opposition.

In these arguments, the United States has come a long way from its original argument that moves for direct Israel-Arab talks would hinder the efforts being made by Dr. Joseph E. Johnson, special representative of the Palestine Conciliation Commission, to find a path to peace.

The Johnson report is not now expected until immediately before the Assembly opens its debate on the Palestine refugee question. This will not be until late November. Any move to introduce a resolution calling for Israeli-Arab talks will almost certainly be held in abeyance until then.

There is also the fact that the Brazzaville States are themselves engaged in seeking closer unity with other countries and blocs in Africa. Some of these are, on paper at least, critics of Israel and probable opponents of direct talks. For this reason, also, there will be no hurry to submit the kind of resolution Israel favours.

NEARLY ALL ALGERIA JEWS EVACUATED

PARIS, (CJN) - Over 120,000 Algerian Jews have now reached France, it was reported at a conference held in Grenoble under the auspices of Fonds Social Juif Unifiè, French Jewry's central fund-raising agency.

Liquidation of the Algerian Jewish community may, therefore, be considered virtually total. With Ahmed Ben Bella trying to establish or consolidate his dictatorship over the new state, the prospect that some Jews may yet return to Algeria has become negligible.

ESHKOL SAYS ISRAEL ECONOMY IS GROWING

Israel's Finance Minister Levi Eshkol told the Israeli Bonds dinner at the Beth Tzedec, in Toronto, Tuesday night that Israel's economy had continued to grow at a rapid rate since it devalued its currency earlier this year and adopted a number of stabilization measures.

"We expect that in 1962 our national product in real terms will increase by 10 per cent or more over last year" he said.

Mr. Eshkol noted that Israel had been able to maintain full employment, exports had grown at a desirable rate and the rate of increase of imports was lower than in the past.

NASSER TO MOROCCO

CAIRO — President Nasser will attend a summit conference of the Casablanca powers at Marrakesh, southern Morocco, on October 8.

B'nai B'rith Votes Canada District

The Board of Governors of District No. 1 B'nai B'rith approved unanimously the establishment of a Canadian District within the geographical area of Eastern Canada, the Canadian Jewish News learns officially.

The proposal for the establishment of a Canadian District was made with regularity since 1925. It finally received unanimous approval of the delegates in attendance at a Conference of the Eastern Canadian Council of B'nai B'rith which was held in St. Catharines in the fall of 1959.

The B'nai B'rith of Eastern Canada has been one of the most active constituencies of B'nai B'rith throughout the world. The Eastern Canadian Council was the first Regional Council to be established in B'nai B'rith almost forty years ago. It was so highly successful, that B'nai B'rith in North America is now completely organized on a Regional Council basis. Because of the leadership which Canadian B'nai B'rith provided over the years and the many trails which it blazed, it was considered that the time had come for the establishment of an autonomous District. The close to 10,000 members of B'nai B'rith in the Eastern Canadian Council will now be afforded the opportunity for self-expression and self-determination.

The relationship of the B'nai B'rith in Eastern Canada with the rest of District No. 1 which includes the State of New York and the New England States was of such a friendly and cooperative basis that the discussion of the petition for the creation of the Canadian District was carried out under great emotional strain. Eyes were moistened and lips quivered while speaker after speaker choked up completely. Friendships which had been developed as long as forty years ago and which usually came into play at District No. 1 meetings flittered across the minds of the speakers. Many old friends would likely not see each other again after the separation takes place. Nevertheless, every member of the Board of Governors of District No. 1 gave the Canadian petition his full blessing with the realization that the right to operate a District of their own had been earned by the Canadians.

Leading the Canadian representation were: J. Irving Oelbaum, Isadore Markus, Maxwell S. Lewis, Q.C., Dr. Alexander Lipson and Harry J. Pachter of Toronto, as well as Dr. H. O. Singer of Welland. President of the Eastern Canadian Council; Samuel Moskovitch, Q.C., Julius Briskin, Q.C., Henry Blatt and David S. Katz of Montreal.

While the Canadian District proposal must still go before the Board of Governors of the Supreme lodge of B'nai B'rith for final approval, the major step was accomplished with the approval of District No. 1. The formation of the new District in Eastern Canada is now a certainty. In fact, the date for its inauguration has been fixed for April 1st, 1964.

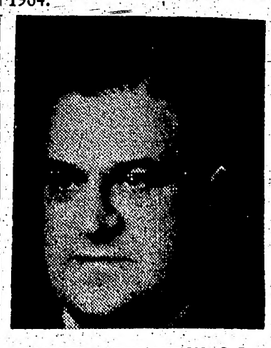
BEGIN PREDICTS MASS ALIYAH FROM ARGENTINA

TEL AVIV, (CJN) — Israel can shortly expect immigration from South American countries in thousands and later tens of thousands, Menahem Begin, the Herut leader, told a press conference here. Mr. Begin recently return from a seven-week tour of South America

Mr. Begin said, "One comes across Nazism everywhere in Argentina and Uruguay".

Dr. Alexander Lipson of Toronto First Vice-President of District No. 1, B'nai B'rith, till now President of District No. 1.

MAXWELL S. LEWIS, Q.C., of Toronto who will preside at the International Council Session of the 77th Semi-Annual Conference of the Eastern Canadian Council, B'nai B'rith, in Ottawa on November 3rd.



SAMUEL MOSKOVITCH, Q.C., of Montreal who will be the Toastmaster at the Grand Banquet of the 77th Semi-Annual Conference of the Eastern Canadian Council, B'nai B'rith, in Ottawa on November 4th.

60 PAGES

Including a 48 Page **New Year Supplement**

Another **ROSH HASHANAH SECTION** will appear next week, **OCTOBER 5.**

All features and greetings omitted from this issue, including the columns by Dr. Rosmarin, Blossom E. Cader, Paul Hanover and others, will be published next week.

Commentary • By M. J. Nurenberger

a rosh hashana prayer

A friend, who had "spent" the war years in Auschwitz, once related a story to me on a Rosh Hashana — a story which I never shall forget.

* * *

On the Rosh Hashana of 1943, under the orders of a Nazi, this friend was working in the "department" of the concentration camp where the gold fillings from the teeth of the victims were being assorted in the efficient Nazi manner. The Nazi who supervised this section, my friend said, had SOME humaneness left in him. As is often the case with such degenerates who retain a trace of conscience, he tried to cover it with cynicism.

The German knew that it was the holy day of Rosh Hashana. So he began the morning by teasing his victim: Where is the God of Israel? Where is the Guardian of His people? You know that I can order you shot in five seconds flat. So where is your God about whom we learned so much nonsense when we studied the Bible?

My friend noticed that something must have been troubling the Nazi, for he did not cease this monologue against God. Bravely he (my friend) replied: Yes, I know you can kill me on the spot. But I also know that you won't because something of the Bible has stuck to you, and this is the difference between you and the rest of the gang.

In me, my friend continued, this biblical heritage is stronger. Therefore I am not afraid of you. My wife and children are gone; my parents are gone; my brothers and sisters are gone. Yet I don't feel alone in the world. From the days of Abraham, when God spoke to our patriarch, this relationship between the human I and the divine Thou has been established till the end of time. Since then he who believes in God does not believe in death; for he is not alone. When he prays, he re-establishes this dialogue with God, which is the Jew's privilege as a son of the Chosen People.

My friend pointed to the smoke rising from the crematoria and went on:

There the bodies are burning. Only the flesh disappears. The people, though, are alive. I see them, but you can't. Some day, however, you too may perceive them.

You know that you will lose the war and the Jewish people, though mutilated and decimated, will survive.

* * *

My friend had been saved. Somehow this Nazi became his protector in the camp.

Every Rosh Hashana, when he tells this story, he quotes from our ancient New year prayer which he recited while assorting the teeth of the victims:

"Now Lord, our God, put Thy fear upon all whom Thou hast made, and Thy dread upon all whom Thou has created."

* * *

And, whenever he relates his experience, my friend adds:

"I saw it in Auschwitz. I saw the Lord permeating one of His lowest creatures with the fear of Him and the awe before one who was created in the image of God. I saw it and — I believe."

The publishers, board of directors, the editors and the entire staff of The Canadian Jewish News extend their best wishes for a happy New Year 5723 to all our readers, advertisers and to the entire Jewish community of Canada.

May we all be inscribed in the Book of Life

J. IRVING OELBAUM, MEYER W. GASNER, Publishers
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M. J. NURENBERGER, Editor

U.N. TO DISCUSS THE ISRAEL - ARAB PROBLEMS IN NOVEMBER

United Nations, N.Y. (CJN). Issues affecting Israel directly are not expected to come up for discussion before some time in November. Mrs. Meir will return to Israel after delivering her major address at the General Assembly this month, but will return to New York in November to participate in the debates to arise in connection with the Arab-Israeli situation. Ambassador Michael Comay will head the Israel delegation here during Mrs. Meir's absence.

ARAB "PALESTINE" DELEGATION

Major issues affecting Israel at this Assembly include:

1. Arab refugee issue - centred about the fact that this year's Assembly must decide on the future of relief activities for the refugees, aided since 1950 by the U.N. Relief and Works Agency for Palestine. UNRWA's current mandate expires next June 30.
2. The annual report on UNRWA's activities by the Agency's Comissioner-General, Dr. John H. Davis. — The Davis report is expected again to reflect strong pressures by the Arab Governments for "repatriation" of the refugees to Israel. It is also expected that the so-called "Palestine Delegation" will again press for a hearing before the Assembly as the quasi-diplomatic representative of the refugees.
3. The report by Dr. Joseph E. Johnson, special envoy of the Palestine Conciliation Commission who, for the second successive year, has been attempting to find means for easing the refugee problem.
4. A resolution expected to be introduced by a number of members requesting that the Arab states and Israel meet in direct, face-to-face talks to negotiate a possible peace settlement. Such a resolution was presented last year by 15 African and Latin American states and the Netherlands, the only European co-sponsor. The draft was defeated in the Assembly by a vote of 44 against, 34 in favour, with 20 abstentions. It is believed that there will be more sponsors for such a resolution this year.

UNEF BUDGET

Another item concerning Israel will be the debate on financing the U.N. Emergency Force. The Soviet bloc and several other countries have refused to pay their U.N.E.F. assessments. The International Court of Justice, a U.N. organ, has rendered an advisory opinion, holding that all members must pay special assessments like those levied for U.N.E.F. and the U.N. Force in Congo.

On the Assembly agenda is a draft resolution outlawing 'manifestations of racial prejudice and national and religious intolerance". The resolution, originally proposed by the U.N. Economic and Social Council, grew out of a debate by a U.N. subcommission on anti-Semitic manifestations in various parts of the world, following the spate of swastika smearing of synagogues in Germany several years ago.

ITALIAN PRESIDENT TO VISIT DACHAU

Rome (JCNS) Signor Antonio Segni, President of the Italian Republic, has agreed to lead a group of former partisans and concentration camp inmates on a visit to Dachau next spring.

They will participate in the ceremony at which a memorial to Italian victims of Nazi deportations — Jews and non-Jews alike will be inaugurated.

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MONTREAL OBITUARIES

ALEXANDOR, Abraham E. At Victoria, B.C. on September 13th, beloved husband of Helen, father of Mrs. Frankie Wartels of Hollywood, Calif., Mrs. Evelyn Weiner of Cleveland, Ohio, and Mrs. Josie Hammer of Vancouver, brother of Mrs. Susie Gampell and Mrs. Ada Lush of Southport, England and Mrs. Julie Bernstein of Vancouver, Isaac Alexandor of Victoria, B.C., and A.J. Alexandor of Montreal.

EIDLOW, Dr. Samuel. On Thursday, September 20th, 1962, beloved husband of Sadie Ram, father of Mrs. Fred Schreiber (Leona) of Los Angeles, Mrs. Charles Palef (Bernice) of Ottawa, Mrs. Maxwell Kassel (Sonia) of Los Angeles; brother of Morris of Philadelphia, Mrs. Paul Dolgy (Lena) and Mrs. Leo Levine (Sophie) of Montreal; also survived by 4 grandchildren.

FARBER, Amelia. On Friday, September 14th, 1962, wife of the late Joseph Farber, beloved mother of Rose, Philip, Rebecca, Diana, Ben and Mary; also survived by 6 grandchildren, 10 great grandchildren and one great-great-grandchild.

MARKMAN, Sylvia. On Monday, September 17th, 1962, beloved wife of Morris, mother of Mrs. Esther Segal, Mrs. Fanny Shalit, Sydney and Irving, sister of Mrs. Ida Fox; also survived by 11 grandchildren and one great-grandchild.

PERLMAN, Dvoria. On Wednesday, September 19th, 1962, wife of the late Tobias Perlman, beloved mother of Mrs. A Goldwax (Ida); also survived by 3 grandchildren.

RABINOVITCH, Molly. On Friday, September 14th, 1962, wife of the late Lazar Rabinovitch, beloved mother of Max and Henry, sister of Mrs. Rose Hecht, Mrs. Clara Lazar, Max and Julius Adler; also survived by 4 grandchildren.

REGENSTREIF, Rebecca. On Thursday, September 13th, 1962, wife of the late Abraham Regenstreif, beloved mother of Beril, Louis, Ida Mendelsohn, Albert B., Martin, Arthur; also survived by 24 grandchildren, 32 great-grandchildren and one great-great-grandchild.

ROITBURD, Borris. On Monday, September 17th, 1962, beloved husband of Diana, brother of Mrs. Charles Segal (Bluma) of Vancouver, Mrs. William Firestone (Fanny) of Montreal.

ROKIT, H.B. On Saturday, September 15th, 1962, beloved husband of Esther and father of Mrs. I. Simcoe (Rae), Mrs. Jack Colton (Lily) of Baltimore, Md., and the late Eli and Israel; also survived by 4 grandchildren.

ROSEN, Morris. On Saturday, September 15th, 1962, husband of the late Richa Olioff, beloved father of Mrs. Ben Kantor, brother of Mrs. Dora Bozansky, Philip and Mrs. Sally Finkelstein; also survived by 2 grandchildren.

SANDERS, Harry. On Wednesday, September 19th, 1962, beloved husband of Rebecca Cohen, father of Lionel Wm., and David, brother of Mrs. Dora Miller and Mrs. Minnie Schwartz; also survived by 4 grandchildren.

STARK, Ethel. On Friday, September 14th, 1962, beloved mother of Harry, Joseph, Julius; also survived by 9 grandchildren and 7 great-grandchildren.

IN ISRAELI BONDS

CHAIM LEWIN

• **D. Lou Harris,** National Chairman has announced two new additions to the Toronto field staff. These are Maurice Skolnick and Leonard Fine. Mr. Skolnick left his position as Executive Director of Shaarei Shomaym Congregation to join the Bond organization; while Mr. Fine who has an outstanding record as a volunteer in Machael (Israel's army of liberation) long a resident and business man in Israel, returned to his native Toronto where he was appointed to the Bond field staff.

THE JERUSALEM POST WEEKLY

Rebel Kurds Said In Control of North Iraq

Any Attack Will Be Speedily Crushed, U.S. Declares

Report of Soviet Aid Denounced

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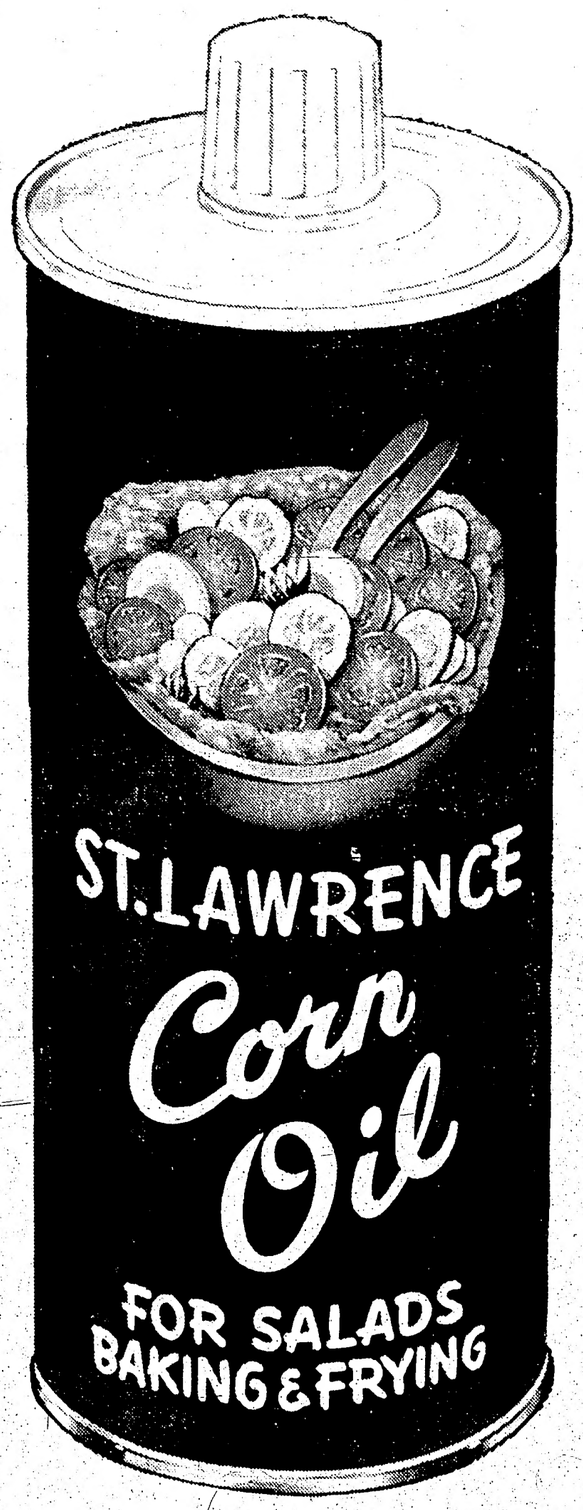

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Left to Right: Morris B. Kaufman, J. I. Oelbaum, Lawrence Shankman, Ira Hirschmann, John R. Devor, John Bassett.

HIRSCHMANN ADDRESSES TORONTO LEADERS

In one of most electrifying speeches ever heard in Toronto, Ira Hirschmann of New York City revealed to a September 17th meeting of the top leaders of the Israel Bond Campaign the results of a secret mission to the Arab nations which he undertook under the auspices of the U.S. State Department and the U.N.

From the interviews he had with the leaders of all the Arab countries, Mr. Hirshmann concluded that "the Arabs are waiting for economic aid from overseas countries to Israel to diminish to ensure the complete and utter collapse of Israel as an independent state."

Mr. Hirschmann in outlining the facts of Israel's most remarkable growth in the past 14 years, emphasized that any sympathizers of Israel must be prepared to assist them, particularly through the purchase of Israel Bonds, for many years to come in order to ensure the independence and stability of this democratic nation. "Israel," said Mr. Hirschmann" stands today as an example to all other fledgling nations rising in the world today. By comparison, the United States after fourteen years of Statehood was primitive and raw, and not one per cent as advanced and progressive as Israel is today after 14 years of statehood."

Mr. John Bassett who also addressed the meeting, praised the courage of Israel in looking only to justice and withstanding the pressures of the great nations — Britain and the U.S. — in refusing to involve herself in the case of Dr. Soblen. Mr. Bassett lauded the Toronto Jewish community for its wonderful efforts on behalf of this city and this country in support of Israel's economic advancement.

Host for the parlour meeting was Morris B. Kaufman. Mr. Lawrence Shankman, Chairman of the Toronto Bond Campaign for 1962 announced that nearly a quarter of a million dollars in Bond committments were made by those in attendance.

To Hold Special Rally

April 1963 will mark the 20th Anniversary of the Uprising in the Warsaw Ghetto against the Nazi murderers. In connection with this Anniversary, the United Organizations for Histadrut in Toronto are calling an extraordinary People's Rally on Sunday, October 28th, 1962, at 12 Viewmount Hall.

Guest speaker will be the newly arrived Israeli Consul in Canada, THE HON. BENJAMIN SELA. THE HON. ALLAN GROSSMAN will greet the Conference with a special message.

The conference will discuss ways and means of completing the project of a wing in the Ghetto Fighters' Museum.

GROSSMAN

B. SELA

CJC To The Jewish Housewife

The future of kashruth in Toronto is dependent on you, the mistress of the household. All our efforts to maintain the dignity and the proper ethical functioning of kashruth stand or fall on the will of the Jewish housewife and mother.

Now — on the threshold of the New Year — is the time to provoke and awaken the Jewish housewife, to remind her at this season of spiritual stock-taking of her obligations and duties as a participating partner in our Jewish society.

The Jewish housewife should ask herself: "Have I done my duty to Judaism to the degree within my power? Have I fulfilled my duty to conduct a Jewish and a kosher home and have I been alert and conscientious in fulfilling the sacred tradition of observing the dietary laws?"

The Orthodox Division and its affiliated Rabbinical Vaad Hakashrouth have done everything possible in the last five or six years to rouse the conscience of Toronto Jewry and to provide our community with a greater supply and choice of kosher products under strict supervision, such products as pareve oil, margarine, and many other necessary food articles and products.

The same committees have succeeded in introducing a certain amount of order into the meat field. More than 20 butchers are now under supervision. Over a dozen catering establishments are under supervision. Kosher-slaughtered poultry bears a metal tag indicating this and there are mashgichim (supervisors) in a number of poultry markets who see that all poultry whether retail or wholesale is properly koshered under supervision of a Mashyiach.

These committees have also undertaken to see that Toronto has at least one kosher restaurant under supervision,the Sova restaurant.

All this has cost great effort and energy.

After further effort an additional delicatessen establishment has come under our supervision; the Kwinter firm has undertaken to abide by all the regulations of Kashrouth observance and to maintain a permanent *mashgiach* on the premises.

All this is certainly an achievement.

Despite our successes we can only maitain this success if the Jewish housewife will cooperate and demand kosher prodcts and make sure she gets what she asks for. How can the Jewish housewife help to attain what we want to see for ourselves in this city.

It is very simple: let her ask for Kosher products under authorized supervision, let her buy meat, meat products and poultry in shops and markets where Kashruth is observed, i.e., shops which display the Congress kashruth certificate.

Much of the condition under which we suffer today is due to the apathy of the Jewish housewife. This gives an opportunity to those who for various reasons seek to undermine the kashruth program and would like to see chaos restored in this field.

We appeal to the conscience and to the consciousness of the Jewish housewife to maintain kashruth in her home and to help eradicate the sale of treifa which often is fraudulently palmed off the Jewish consumer as kosher. The consumer, because she neglects to inform herself properly, pays the price for kosher food but does not know whether she has received what she has paid for.

The Jewish housewife can help by patronizing only those shops which are under our supervision. In this way she can help bring about order and put an end to the evils of the traffic in treifa.

In this season of prayer, penitence and righteous living, let the Jewish housewife give some thought to what she can contribute to these efforts to help eliminate the chaos, indifference and deceit in our Jewish life.

MEYER W. GASNER
Chairman CJC Central Region, Orthodox Division

P.S. If you have any questions please communicate with the Executive Secretary of the Orthodox Division of Canadian Jewish Congress, Mr. N. Shemen, and you will get the necessary information.

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

ENTER 5723

FOR PEACE AMONG MEN

5722 recedes into history this evening, and the new year 5723 is commencing. The past year has been, in our Jewish calendar, a year of trial, hardships but also a period of great achievements.

The chronicles of our ancient people are measured not only according to what time offers to the Jew. The rabbis of Old have taught us that a calamity which befalls Israel alone is not a true calamity; but a misfortune to the world at large is a tragedy in the fullest sense of the word. Thus, in evaluating the past year and its prospective for the new one, we must be concerned first and last with the ominous trends in the cold war between East and West.

Man stands again in awe before forces engulfing this planet which he, in his human myopia, believes uncontrollable.

We have noticed in the last months a kind of fatalism permeating the human race.

This fatalism — which stems from the superstition that Man is not the master of this Earth — is indeed the greatest threat to humanity. What we should learn from past events — and this is the Jew's contribution to life's philosophy — is: the earth has been given to man. He controls it, he is the one to prevent man-made cataclysms such as war.

Our prayer for 5723 will be for a year of peace, a year in which mankind should cease believing in the inevitability of war and labour for the promise of peace. In this dedication for a world of peace we shall implore the blessings of heaven.

A Happy New Year!

A GREAT ANNIVERSARY

150 YEARS HABAD

The Lubavitcher Rebbe, Rabbi Menahem M. Schneerson, speaking last week at a public gathering at the Lubavitcher headquarters, proclaimed the forthcoming year 5723 as the 150th anniversary of Rabbi Shneur Zalman of Liadi, the founder of the Habad-Lubavitch-Hassidic movement.

Rabbi Schneerson's appearance was the 18th of Elul (September 17), which is known in the Hassidic world as "Chai Elul" and marks the birthday of the Baal Shem Tov, founder of the Hassidic movement, and the birthday of Rabbi Zalman.

Rabbi Shneur Zalman, the first of the dynasty of Habad-Lubavitch leaders, was born on Elul 18, 5505 (1745) in the town of Liozna, in Russia. In later years he became known as the "Alter Rebbe" (the "old Rabbi") and went to live in the small town of Meseritz, where Rabbi Dov Baer, the "Maggid of Meseritz", and heir to Rabbi Israel Baal Shem Tov, leader of the Hassidic movement, and his disciples, also lived.

In 5533 (1772) after the death of Rabbi Baer, Rabbi Shneur Zalman established in Liadi a Yeshiva for scholars of Talmud and Kabbalah. It was here that he began formulating and expounding the Habad philosophy.

The Lubavitch anniversary will be observed not only within the confines of the Habad movement. It will be feted as a great date in the Jewish calendar. For very few Jewish movements have retained till this day the vitality of Habad.

THE BISHOP SPEAKS

THE ANGLICANS AND OTHER BELIEVERS

Bishop George Luxton of the Huron Diocese of the Anglican Church recently reprimanded the United Church Observer for reprinting an article by a Canadian Anglican priest now in Venezuela and formerly of the Huron Diocese. Gist of the article was that as an Apostolic Church, the Anglican communion could never recognize the United Church which was only a "sect" and that outside of the true apostolic Church there was no salvation.

This sort of article, Bishop Luxton said, did serious damage to the idea of United Church — Anglican union which is being seriously discussed now.

Expressing his annoyance, Bishop Luxton said to a recent United Church conference meeting in his own city of London, Ontario:

"That this is being sent around to United Church people purporting to be the considered opinion of Anglicans is staggering. Either you have no crackpots in the United Church or the editors of the Observer are incredibly naive".

All of which raises an interesting question.

Not very long ago there appeared in Bishop Luxton's own paper—the organ of the Huron Diocese—an article by a Mr. Rokeby-Thomas suggesting that Jews were not loyal, that they were anti-Christian, a subversive influence and other sinister suggestions. Far from hastening to repudiate this writer as a "crackpot" as he did the Canadian expatriate in Venezuela, His Grace made no move to disassociate himself from these views or their author.

A RESOLUTION

ISRAEL & THE U. N. ASSEMBLY

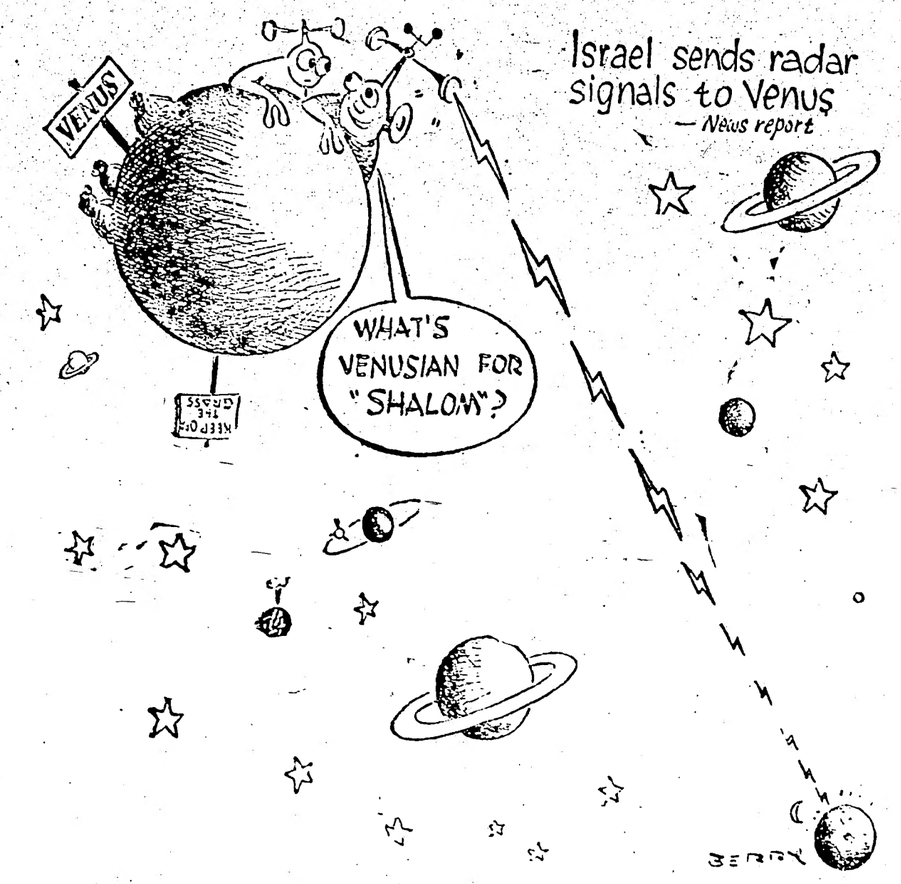
Premier Ben-Gurion's tour of the five Scandinavian countries, like President Ben-Zvi's State visit to four African States earlier this summer, produced no spectacular results, but it nevertheless gives every cause for satisfaction. The Scandinavian countries are universally respected, both for their social order and achievements and for the civic qualities of their peoples. This enhances the value of the understanding and friendship they have consistently shown in the State of Israel. These close ties were emphasised in the Danish Prime Minister's warm tribute to Israel. "The Danish Press," he said at a dinner in honour of Mr. Ben-Gurion, "affords abundant proof of the sympathy shown by all Danish circles for the country you represent."

In addition to these manifestations of Scandinavian good will, Israel has also benefited from an increasingly warm exchange of visits with several new African States. The Presidents of both Gabon and the Ivory Coast have been to Israel this year, following in the footsteps of other prominent African heads of State and nationalist leaders. In his turn, the President of Israel has repaid several of these visits and blazed new trails. The African leaders have discovered that Israel offers them practical aid — not only loans but also advice and assistance in developing agriculture, industry and essential services — without strings or any attempt to gain key positions in their economies or to interfere in their internal political life.

They cannot help comparing this favourably with the attitude of the Arabs who support one political faction against another, carry on slanderous compaigns against representative governments and sometimes finance rebel terrorist movements. The bitter inter-Arab quarrels have also been noted by Africans. Unlike the Arabs, who have exerted pressure on the African States to boycott Israel — and often to adopt anti-Western policies into the bargain — Israel has never tried to dictate or even influence their international relations in any way, being concerned solely to advance real Israeli-African friendship.

The fruits of Israel's friendship with emergent African States are apparent in the draft proposal the present United Nations General Assembly by eleven of the twelve "Brazzaville States" former French colonies. The proposal urges direct negotiations between the Arabs and Israel to solve the Palestine refugee problem.

This resolution is something of a touchstone. Many Western Governments are unhappily torn between principle and expediency on this question, fearful of evoking Arab hostility in face of Soviet opportunism. A stand by the Scandinavian countries in support of these proposals would be most important since their prestige is high and their motives disinterested.



S. African Jewish Times

REPORT FROM FRANCE By SOPHIE LENNOX

The Other Montmartre

The Joint Distribution Committee is sponsored by the United Jewish Appeal of Toronto through the United Jewish Relief Agencies.

PARIS — This is still one of the great tourist cities of the world. This summer, thousands of Americans found it a city of beauty, of gaiety, of laughter.

But — if you know where to look, and want to — now there is another Paris too. The Paris of thousands of Jewish refugees — not beautiful, not gay. . . .

If you are a tourist, one of the sights to see is the church of the Sacre Coeur, on top of Montmartre. World-famous, Petrillo painted it many times, as do many of the artists who work on Montmartre today. But — stand on the graceful steps leading down from the church toward the Rue Lamarck. Look through the trees, and you can make out a three-storey building, the one painted a fading grey. It is even possible to make out the inscription on it: *"Asile de jour et de Nuit"* (Day and Night Shelter). And if you happen to be there at noon, or in the early evening, you will see the bare courtyard of the *Asile* packed with men, women and children — waiting.

These are some of the African Jewish refugees in France — 35,000 from Algeria have come to Paris alone — waiting for the opening of the *Asile* canteen which serves 350 free meals twice daily, at noon and at night, from its kosher kitchen.

To help meet the emergency created by the Jewish influx from Algeria when it first began to swamp Paris, the administrators of the shelter jammed its dormitories with extra beds. They converted its day-room into sleeping quarters and crowded its adjoining *creche* — the day nursery — beyond the authorized limit with the infants and very young children of the most needy among the refugee families.

The *Asile* now gives shelter to 170 North African Jews; its remaining 27 beds are occupied by Jewish refugees from East European countries.

The two separate buildings of the *Asile* look out over the wide expanse of Paris below. The city stretches as far as the eye can see — large, but not large enough. For today, in the face of the refugee influx, the city's housing is occupied to the last attic. And today the refugees will continue to arrive, despite the government's efforts to distribute them throughout the rest of France.

Until they can find permanent housing, many of the refugees live in dormitories, and the dormitories of the *Asile* on Montmartre are better than most. They are airy and large, with tiled floors and broad windows, twenty or more beds to a room. Each iron bedstead is fitted with a big drawer to hold personal clothing.

Women share their dormitories with the younger children, men with the older boys. The number of women and children is almost double that of the men, since many of the Algerian families have arrived without their breadwinner.

Most of the refugees come without money, and where there is no breadwinner there is no livelihood. All who are French citizens can claim help from the government — repatriation payments and social security benefits. But even though government assistance is now available faster than previously, no one can provide non-existent housing.

To feed not only those living at the *Asile*, but also other refugees — the poor, the unemployed and the aged — the canteen serves meals in two or three sittings. On Sundays it also feeds the clients of the *Foyer Amical* in the Rue Richer, closed that day but feeding an average of 1,000 Jewish refugees daily the rest of the week.

On the floors above the canteen is the creche. A trained staff of fifteen looks after nearly 70 children, from eight in the morning till seven at night. The infants have their own playroom and nursery and their food is prepared in a small, clean kitchen.

The one-to three-year olds spend their days in a bright playroom or on the adjoining terrace, fenced with wire mesh. There are small tables and chairs, an abundance of toys, as well as a live kitten. There are small folding-cots for after-lunch naps. Clothing and diapers are provided during the daytime, and in case of sickness the creche arranges for free treatment and medicines. A physician comes three times a week.

The maximum fee charged to parents is NF 190 ($38) a month, about a third of the actual cost — including overhead expenses — per child. However, many parents pay considerably less or nothing at all, depending on their financial circumstances. At present, 15 percent of the children at the creche belong to North African Jewish parents.

The *Asile* was founded in 1900 as a philanthropic institution by a group of Russian and Rumanian Jews to give free temporary shelter and meals to homeless men, women and children, and to the temporarily unemployed. In special hardship cases it will also help with cash and clothing. No Jew in need has ever been turned away from its doors.

The institution is now supported financially by the Paris Municipality and the Seine General Council. It received its first capital grant of NF 5,000 ($1,000) from the Joint Distribution Committee last Passover, to help care for newly-arrived refugees from Eastern Europe. Since then the *Asile* administration has again been compelled to approach the *Fonds Social Juif Unifie* (FSJU) and JDC to ask for financial assistance in caring for Algerian Jews who have been coming in such great numbers that improvement and expansion of the shelter facilities have become a necessity.

In recognition of the institution's help, given from the beginning of the current emergency, a provisional allocation of NF 15,000 ($3,000) for the months of June and July was granted immediately, while a study of its operation was begun to determine the total amount necessary. The FSJU, central Jewish communal organization in France is also supported by the JDC, with United Jewish Appeal funds.

The grant to the *Asile* was among the first to be made from a newly- created Common Fund, designed to help North African Jewish refugees in France. Originally envisaged to aid non-French refugees, it soon became apparent that it would also have to be used for those of French nationality when government help was insufficient or slow in coming.

The Common Fund was set up with a basic capital of NF 3,000,000 ($600,000) contributed in equal parts by FSJU and JDC, but is already being augmented by contributions from the French Government and Jewish organizations from the Scandinavian countries, Britain, Denmark and Germany.

According to the latest figures, some 155,000 North African Jews made their way to France during the past seven years, half of the 30,000 from Tunisia since Bizerte (July, 1961) and four-fifths of the 100,000 from Algeria since the panic days in May and June.

With the exception of about 10,000 who have gone to Israel, almost all of Algeria's Jewish refugees came to France. Guesses on how many of the Jewish community, which once numbered 130,000, remain in Algeria vary from 10,000 to nearly 30,000.

It is clear that few Jews will ever return to Algeria—no matter what the political developments there. Jewish fears of living under Arab nationalism are too great. Yet their skills and trades, valuable in North Africa, are of little use in a modern economy. Although work in France is plentiful these days, many are forced to return to relatively low-paid, unskilled labor.

Consequently, they are unable to make the necessary down payments or to meet the often exorbitant demands for key money—without which an apartment is unobtainable, even if it can be found.

Apart from the large sums needed to absorb the newcomers into the Jewish community — by providing adequate educational, cultural and religious facilities — the Common Fund must provide housing loans and grants for these penniless families. Construction in and around Paris and the rest of France's refugee-clogged cities is in full swing, yet the demand for housing is so great—even without the added needs of the newcomers — that the shortage is likely to remain acute for years.

Meanwhile the dormitories of the *Asile de Jour et de Nuit*, and the other dormitories, the attics and the basements, the canteens, the day nurseries and all other emergency facilities of the Jewish community will have to serve as a substitute for home to countless North African refugees.

KEEP SMILING

SUPERFLUOUS HINT

While walking on a main street in Berlin, two Jews saw a sign on a building: "GESTAPO (Secret State Police) DEPARTMENT. POSITIVELY NO ADMITTANCE."

"Look at this sign," said one to the other. "And if admittance were permitted, do you think I'd be dumb enough to walk in?"

* * *

THE WORKS

A German Jew remarked he would like to see Hitler converted into a candelabrum.

When asked to explain the meaning of this peculiar wish, he said:

"If Hitler were a candelabrum, I would see him hang during the day, burn at night, and be extinguished in the morning."

* * *

TOO TRUE

Mrs. Bloom: How are you, Mrs. Cohen? I haven't seen you in ages. How are your boys?

Mrs. Cohen: You know how it is. I'm getting older and the boys are grown up.

Mrs. Bloom: How is little Morris?

Mrs. Cohen: He's a six footer now. He calls himself Mortimer Crane. He's a famous lawyer and he handles no case for less than $500.

Mrs. Bloom: And your middle son, Sammy?

Mrs. Cohen: He also changed his name. He's a well known doctor and calls himself Seymour Kingsley. He is a surgeon and his bottom price is not a cent less than $1000 for every operation.

Mrs. Bloom: And your oldest, Abie?

Mrs. Cohen: He's the same Abie Cohen. He won't change his name or manner. He still works in the same clothing store on Canal Street — and, between you and me, if not for Abie we would all starve to death.

SERMON FOR THE WEEK

ROSH HASHANA

And thou hast granted us, O Lord our God, this Day of Remembering (Rosh Hashana Amida).

For whom is Rosh Hashana designated as a Day of Remembering? The Psalmist elaborates, "It is a statute for Israel, a judgment for the God of Jacob". First, we are granted the opportunity to indulge in some accounting to ourselves, and only then are we summoned before the throne of the Almighty. We are thus exhorted to start the New Year with searching introspective contemplation upon the past.

Too frequently our eyes are focused at once on the future, the prospects for the year ahead, and we want to forget altogether too quickly the year which we have just left behind. But if our resolutions and indeed our prayers are to be meaningful, they must be undertaken realistically with [illegible]lation to past effort, and failing. Analogy to a more mundane sphere is not out of place here. Most certainly no sound commercial enterprise would embark upon plans for future projects without a thorough study of previous experience. Those who overlook the lessons of the past, stand little chance to rectify errors and so gather in the future the fruits of costly exertion.

Thus at the threshold of the New Year, we might well pause to ponder upon the use to which we have put the old. What have we achieved during the year 5722? It may appear to have passed a quickly as a fleeting shadow, yet a precious span of the Divine gift of life has been spent. Have we exploited it to best possible advantage, or have we let the time slide by wastefully? At this point, the similarity to the sphere of commerce ends, for we cannot satisfy these probings in the tangible terms of bank balance and other merely material attainments.

Have we made ourselves pleasant and useful to those around us and society at large? Have we deployed our intellectual gifts? Have we made a determined attempt to refine character and elevate personality? Have we exercised self-control, mastered temptation and instinct, and kept a close watch upon the weak spots in our spiritual make-up? Above all, have our daily pursuits been conducted throughout with integrity and uprightness. Are we ready to plead before our Maker, confident that we have not abused our natural gifts, latest talents, and the opportunities the year has afforded us?

Maimonides reminds us that the call of the Shofar is primarily directed towards this awakening: "Arouse yourselves, slumberers, ponder upon your deeds, and remember your Maker". The Shofar exhorts us to interrupt our petty pursuits and return to values of greater import. Transient attainments of luxury and prestige are soon seen for what they are, and should be replaced by loftier and more lasting aspirations.

In the Musaph Amida we refer to our handwriting in the Book of Life: "And the handwriting of every man is found therein". A rabbinic teacher noted that whilst some of us make a deliberate and clear impression, others remain lethargic and clumsily record but a dirty smudge.

"And in thy love" thou hast granted us this Day of Remembering. Can we genuinely associate such an awesome occasion with Divine love? If we but make proper use of this solemn Festival, and it jolts us back to a more profound perspective upon life, it is truly an invaluable gift of great kindness. After all, where would most of us be without this annual stimulus towards remembering and self-accounting?

FUJI MICRO SAFETY

New Year's Message From Your Rabbis

During this season, an awe of life pervades each and everyone of us, and there is no time better suited to take spiritual stock of ourselves and to consider the ways of Providence.

In the light of events of the past year, we must not become complacent. World Jewry and mankind are yet torn between good hope and the terrible shadow of new wars. It behooves us therefore, to place our trust in God, to fulfill his Torah and sublime morality, and to pray for the realization in our time, of the visions of the prophets of Israel.

The State of Israel is a stronghold of our people and its future - let us rally round her and be full partners in her upbuilding, in the strengthening of her economy through the purchases of State of Israel Bonds. We call upon Toronto Jewry during these hallowed hours to increase its support of the Israel Bond drive to speed the Jewish State's economic independence.

For the New Year, we, the spiritual leaders of your community extend our blessings. May God inscribe us all in the Book of Life, Peace and Happiness. And may we all be privileged to behold the final redemption of Israel and the restoration of Jerusalem. Amen.

CONGREGATION	RABBI
Adath Israel	Rabbi E. Schild
Agudath Israel Anshei Sfard	Rabbi C. Brown
Ahavas Achim Cong.	Rabbi I. Oelbaum
Anshei Apter	Rabbi M. Feinman
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Beth El	Rabbi Solomon Spiro
Beth Emeth	Rabbi Joseph H. Kelman
Beth Torah Cong.	Rabbi Benjamin Hauer
Beth Sholom	Rabbi David Monson Rabbi M. Kirshenblatt
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North Bathurst Talmud Torah	Rabbi H. Goodman
Pride of Israel	Rabbi Aaron Zimmerman
Shaarei Shomayim	Rabbi Walter Wurzburger
Shaarei Tefillah	Rabbi B. Rosensweig
Shomrei Shabos	Rabbi G. Felder
Temple Emanuel	Rabbi Louis J. Cashdan
Temple Sinai	Rabbi Jordan Pearlson
Torath Emeth (Viewmount)	Rabbi Marcus Ochs
Shiva Torath Chaim	Rabbi A. A. Price
Ostrovtzer	Rabbi D. Y. Schochet
Torath Emeth (Burnside)	Rabbi David Ochs

ROSH HASHANAH MESSAGES

MAYOR PHILLIPS:

"SOVEREIGNTY IS THE LORD'S"

One of the ancient Hebrew prayers recited on the New Year stresses this universal message common to all religions:

"...May all inhabitants of this planet realize that it's only to Thee that every knee must bend, and every tongue must vow allegiance". And it continues, "Sovereignty is the Lord's and He governs the nations".

This is the catholic significance of the Jewish New Year. It is an occasion to underscore the common belief in God's rule which is a part of the spiritual heritage shared by all Canadians alike.

As Mayor of the City of Toronto, I express the hope that this prayer of our perplexed generation for a world of peace under God comes closer to realization in the forthcoming year 5723.

I wish all Jewish citizens a Happy and Prosperous New Year.

NATHAN PHILLIPS, Q.C.
Mayor

LAWRENCE FREIMAN:

"On Threshold Of New Activity"

LAWRENCE FREIMAN

Following are excerpts from the N. Y. message by Mr. Lawrence Freiman: ,

As we prepare for the New Year 5723, we should pause and against the hopes and expectations which we brought with us into the dying year, measure our achievements during the past twelve months.

In Canada, where we continue to enjoy the blessings and opportunities of life in a free, democratic country, we have shared the concerns and the joys our fellow citizens of all races and creeds, and we have joined with all Canadians in every effort to maintain those values which are the foundation and the pinnacle of the Canadian way of life.

Within the opening weeks of the New Year, we shall hold the Diamond Jubilee Convention of the Zionist Organization of Canada, and by all indications this will be one of the biggest and best conventions in the history of our Movement. It is indeed a source of gratification and pride to all Zionists in Canada that at a time when the Zionist Movement in some quarters is under heavy attack, we confidently expect a public response to our Convention which will demonstrate that in this country the Zionist Movement is very much alive and one of the great constructive forces in Jewish life.

Perhaps the most significant development on the Zionist scene in Canada has been the growing participation by our Movement in Hebrew education, and I am confident that we stand on the threshold of important new activities in this field.

Adolph Eichmann is dead, but anti-Semitism still lives in some countries of the world and the fate of our brethren in parts of North Africa and Latin America remains a matter of great anxiety to us. We are conscious of the ties that bind us to Jews everywhere and recognize that in many vital respects, we share a common destiny. The fight for tolerance and understanding among all men is one to which every Zionist must bend his whole energy.

The lot of those of our fellow Jews in the Soviet Union who wish to be free to practise their faith and unite for this purpose with their fellow Jews elsewhere in the Soviet and in the rest of the world, has not improved in the past year. We shall pray that they may be granted in the coming year the same right to live a full and free Jewish life as we enjoy in our own democratic Canada.

PREMIER ROBARTS:

"PEACE FOR ALL MANKIND"

Toronto, Ontario.
18th September, 1962.

On behalf of the Government and people of Ontario, I wish to express my sincere good wishes to the Jewish citizens of this great Province as they usher in Rosh Hashana 5723. We are deeply congnizant of the great contribution that the Jewish people have made to the development of our great Province. I hope that each and every one of you enjoy good health, happiness, and prosperity in the coming year. May the message of peace and brotherhood as expressed by Rosh Hashana envelop all mankind.

JOHN P. ROBARTS
Prime Minister of Ontario

ALLAN GROSSMAN:

"UNITY OF ALL PEOPLES"

On the eve of our New Year, I would like to express to all of the people of our faith, best wishes for a Happy and Prosperous future. May the good Lord guide our people along the right paths that we may earn His blesing — and may the coming year witness greater steps toward a peaceful world so that people of all nations will live together in peace and harmony.

Allan Grossman, M.P.P.
Minister

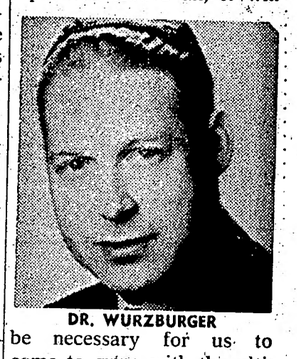
RABBINICAL COUNCIL:

"NO EASY SOLUTION"

In a Rosh Hashanah message addressed to the Jewish Community of Canada, Rabbi Walter S. Wurzburger, President, Canadian Rabbinical Council, said, "The arrival of the new year finds us in the throes of unprecedented crisis. Grave political tensions, social upheavals, and economic dislocations have combined to produce an explosive mixture which might easily trigger off a nuclear holocaust at any moment.

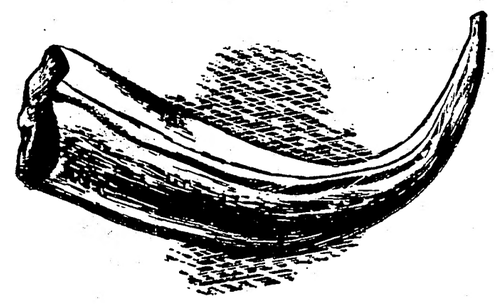
Against such a background, Rosh Hashanah summons us to a **Yom Ha-Din** — a Day of Judgement.

It has become increasingly evident that there are no easy solutions to our staggering problems. We were jolted from our complacency when even prosperous Canada had to resort to an emergency austerity programme to stave off economic disaster. Similar measures will be needed in many diverse areas, if we are to cope with the manifold emergencies of an age of upheaval. Above all, it will



DR. WURZBURGER

be necessary for us to come to grips with the ultimate cause of the debacle of modern civilization. Would that the **Shofar** summon us to an all out effort to rise to moral heights — our only alternative to a plunge into an abyss of self-destruction. May we, in the new year, marshall our resources — ere it is too late."



When the shofar sounds

In the days of the shepherds on the slopes of Sinai. the ram's horn called the sheep back to the flock. Today as Jews everywhere turn back to a contemplation of the age-old truths first proclaimed by the prophets and then given to the world, we join with them in the greeting that they be "inscribed for a New Year"... a year of health, happiness and prosperity.

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of 373 Joicey Blvd., Toronto wish **A HAPPY NEW YEAR** to their children, grandchildren, relatives and their friends. Special New Year's Greetings to the Officers and members of **Beth Hamedresh Magodol Synagogue in Rochester, New York** and all our good friends there.

Cantor Jacobs has been officiating as Cantor for the High Holiday Services in Rochester for the past 10 years.

NEW YEAR GREETING

The Officers and Executive of the Israel Histadrut Campaign wish to thank all their friends, contributors and co-workers for their support during the past year.

May the New Year bring health and happiness to the Jewish people everywhere, and peace among the nations of the world.

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MAINLY ABOUT WOMEN

By ESTHER ZELDIN

• **Mrs. Joseph Adler** of **Montreal,** executive director of **Hadassah WIZO of Canada,** was guest speaker at the opening rally for Toronto Hadassah chapter presidents and membership chairmen, held in the home of **Mrs. Allan Small,** vice-president.

Guests were welcomed by **Mrs. Sydney Wise,** president of Toronto Hadassah, **Mrs. Murray Claver,** membership chairman, and the hostess, **Mrs. Small.**

* * *

• **The New Fraternal Jewish Association** tendered a buffet receeption to mark its move to new quarters.

More than 150 guests were entertained by television and radio singer, **Alex Tech.**

• **Mrs. boseph Adler** of

• An art display highlighted a tea held by **Hatikvah Chapter, Hadassah,** in the home of **Mrs. A. Posluns.**

Conveners were **Mrs. I. Rosenthal** and **Mrs. B. Rosenberg.** Guests were received by the president, **Mrs. A. Soles,** and the hostess, **Mrs. Posluns.**

Tea was poured by: **Mrs. S. Wise, Mrs. S. Lerner, Mrs. C. Rotenberg, Mrs. A. Sloteroff, Mrs. M. Bochner, Mrs. L. Berger** and **Mrs. A. Gelber.**

* * *

• The opening meeting of the **Women's Auxiliary** of **Doctor's Hospital** was sparked by a fall fashion show.

Fashions were modelled by: **Mrs. Leonard Fromm, Mrs. Herbert Goldstein, Mrs. Martin Lindzon, Mrs. Herbert Baslan** and **Mrs. Norman Milne.**

The committee of arrangements included: **Mrs. Alexander Raxlen, Mrs. Harvey Atin, Mrs. Benjamin Berman, Mrs. Arthur Wigderson** and **Mrs. Earl Myers.**

Dr. Martin Berger, fellow at the Johns Hopkins University School of Medicine, has been named as the first Howard W. Meats Jr.-United Cerebral Palsy Clinical Fellow in Pediatrics.

A native of Toronto, Dr. Berger is a graduate of Harbord Collegiate and received his medical degree from the University of Toronto.

The newly established fellowship will provide Dr. Berger with a $4,800 grant for studies under the supervision of Dr. Frederick L. Richardson, assistant professor of pediatrics and director of the Diagnostic and Evaluation Centre for Handicapped Children at the Hopkins.

* * *

• **The Clanton Park Sisterhood** installed its new slate of officers at the season's opening meeting.

Executive members, installed by **Ben Hahn,** congregation president, included: **Mrs. M. Neuberger,** president 2nd term; **Mrs. P. Schwartz,** 1st vice-president; **Mrs. B. Rubenstein,** 2nd vice-president; **Mrs. I. Feldman,** treasurer; **Mrs. P. Schonblum,** recording secretary; **Mrs. S. Kuperstein,** corresponding secretary; **Mrs. A. Weinstock, Mrs. L. Schumacher,** cultural chairmen.

The program featured 11-year-old **Barbara Gryfe** who rendered a medley of Yiddish songs.

Mrs. J. Feldman was in charge of refreshments.

* * *

• **Mrs. Edsel Benstein,** national vice-president of the **National Women's League of America** and Ontario Branch parliamentarian, conducted a special orientation meeting of the **Adath Israel Sisterhood.**

Members present were: **Mrs. Robert Kay,** president; **Mrs. S. T. Warren, Mrs. D. Silverman,** vice-presidents and **Mrs. J. Grossman,** immediate past president.

* * *

• **Ruth Chapter, Hadassah,** held a tea and fashion show in the home of **Mrs. Oscar Joseph.**

Seated at the tea table were: **Mrs. Allan A. Small, Mrs. L. Soles, Mrs. Gordon Manace, Mrs. Isador Levinter, Mrs. Charles Rose** and **Mrs. Manning Stone.**

* * *

(Continued on page 11)

LOVELY SEPTEMBER BRIDE

MRS. MAURICE ROSENBLUM is the former Miss Rochelle Zigelman, daughter of Cantor and Mrs. Jacob Zigelman. Maurice is the son of Mr. and Mrs. Ephraim Rosenblum. The wedding took place on Sept. 11th, at the New Murray House, Toronto. The bride was given away by her parents. Her sister Sharon was Maid of Honour. The groom's brother Jack was the Best Man. The ushers were Danny Zigelman (the bride's brother), Jake Anhang, Gerald Lewy, Andrew Tylman, Chuck Nagel, Henry Kochitzky, Phil Kurtz, Dr. Mark Nussbaum, Stan Weitz, Sylvain Muller, Mitch Greenberg and Leonard Sausen of Elizabeth, New Jersey. The couple will reside in Toronto.

ENGAGEMENT

OVADYA-NURENBERGER

Mr. and Mrs. Meyer J. Nurenberger, Toronto, are happy to announce the engagement of their daughter, Miss Ilona Judith Nurenberger, to Mr. Eliahu Ovadya, son of Mr. and Mrs. Yehuda Ovadya of Natanya, Israel. The wedding will be officiated by Rabbi Walter S. Wurzburger, on November 4th, at the Shaarei Shomayim Synagogue, Toronto.

Miss Nurenberger is majoring in Near Eastern Studies at the University of Toronto. She is a former student of Bar Ilan University, Ramat Gan, Israel; a graduate of the Maimonides Institute in Boston and Oakwood Collegiate in Toronto.

Mr. Ovadya studied in Rome, Italy, and at Bar Ilan University. He was in charge of a special course for African students in Israel, sponsored by the Ministry of Education. He also taught in the Defense Forces of the State of Israel. Mr. Ovadya will continue his studies here.

BIRTHS

Rabbi and Mrs. Ben Hauer are happy to announce the birth of a daughter **ADINA RIVKAH,** sister for Gittelle and Leah.

EVERYBODY KNOWS

By RUTHIE

Why is it, when anyone asks something, it's always those who know the least who volunteer the answers?

Take my Uncle Yonkel, for instance. He knows everything. If it's a Bar Mitzvah you're discussing, he tells you all about the *klezmer* (musicians) in the old country.

At any *simkha,* a fiddler showed up. Then, maybe, one of the guests who became a little high rendered his services by adding to the music. How? Invariably, according to Uncle Yonkel, he found a *vahlgerhultz* (rolling pin) and, by rubbing it up and down against the wall, provided the percussion. And everybody had a ball.

This my uncle relates whenever someone in the family engages an orchestra for an affair—just to show how economical one can be. Also, Uncle Yonkel is not averse to witnessing a good fight, which a problem of this sort can instigate. The sly geezer!

* * *

Do you have a *fillazuff* (philosopher) or lawyer in your family? That's something everyone has. In my case it was my *boobah* (grandma), may she rest in peace.

At the drop of a hat, Mama always says, "My mother—after whom you are named, she should go and pray for you, you should live to a hundred-and-twenty years *plus* her age—my mother was the town lawyer. Did she have a *piskella* (mouthpiece)! If anyone had a problem, right away he came to her. If she only had had the opportunity to get an education, she'd have been the biggest judge".

That was a subtle hint for us kids to study.

* * *

Today all you need to become a connoisseur is a little bit of fame.

All the newspapers can tell our government how to run the country. Sometimes I feel like asking them to show us how they'd manage the show—with all headaches.

Frank Sinatra, all of a sudden, can rub elbows with President Kennedy. As far as his education goes, *iz er nukh zaver veit* (he's far off). But he can croon and Peter Lawford, an actor, is the President's *mekhooten* (in-law through marriage), so that makes it legal.

Janet Leigh is one of the top, most beautiful actresses. So does that make her an emissary of her country? Then what happens to the diplomats who are trained for such service and, by the way, receive far smaller remuneration?

Joyce Davidson, Canadian TV star, is doing well in the States. So that means she can air her views on decency and the press, *yulden* (dopes), waste space quoting her.

* * *

But we're living in Columbus' *medeena* (country), Uncle Yonkel says. Where else but here can you have the chance to say what you think?

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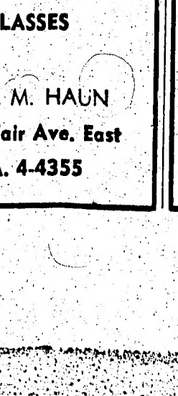

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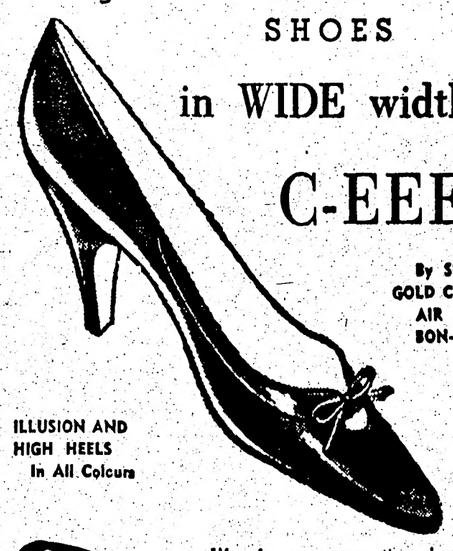

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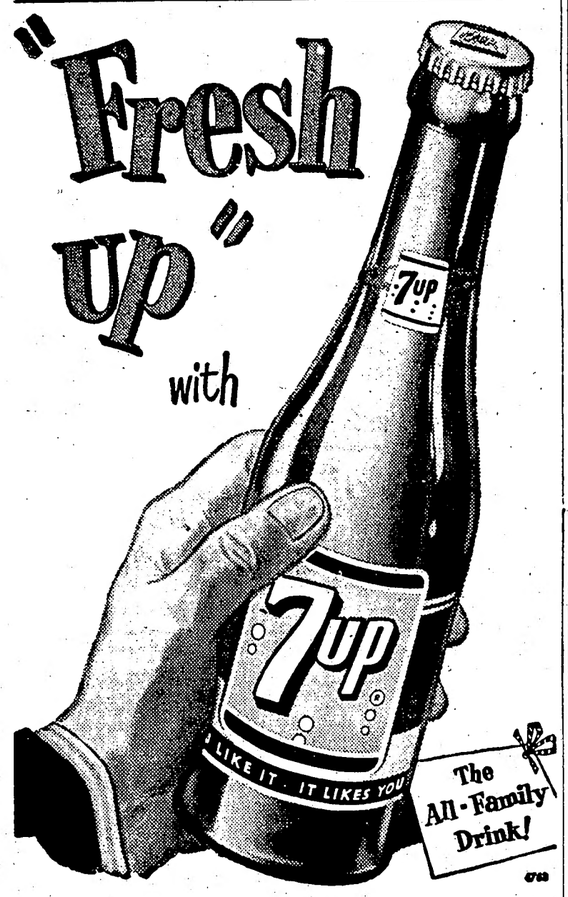

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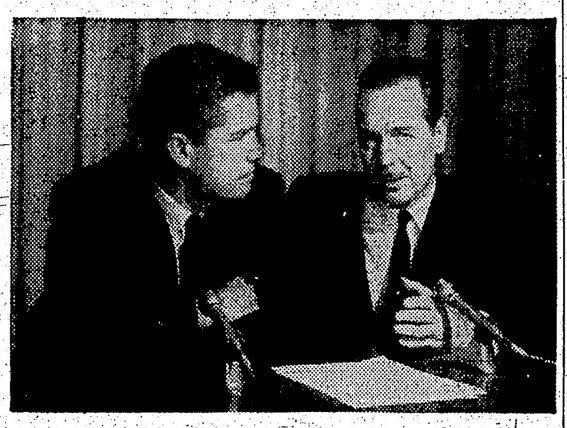

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POPULAR YEAR ROUND SPORT IN ISRAEL: Horseback riding

TORONTO THEATRE HI-LIGHTS

• The Canadian Opera Company arrives at the **O'Keefe Centre,** October 13th and performs through the 27th. Four operas will be presented. Out of seventeen performances, two will be special Wednesday matinees, the first on October 17th at 4:30 p.m. for pupils in primary schools, sponsored by the Junior League of Toronto; the second on October 24th at 4:00 p.m. for all Wednesday matinee subscribers of O'Keefe Centre subscriptions series as well as for students of secondary and junior high schools. All evening performances will start at 8:00 p.m. sharp.

* * *

• Rehearsals for the **Red Barn's** second season of repertory at the Central Library Theater in Toronto have begun. A double bill will open the season on Tuesday, October 9th: The Lesson and The Chairs by Eugene Ionesco, with Marigold Charlesworth, Henry Comor and Herbert Foster. The production will be directed by Jean Roberts, who last season presented Toronto audiences with Genet's The Balcony. Mark Negin will design both short plays.

• The best things in life, **Arthur Murray** claims, are free. It's the ordinary necessities which are so expensive.

• The **Richard Burtons** are back home near Geneva.

• Brooklyn, New York is on the map for more than one thing. The **Rod Steigers** (actress **Claire Bloom**) bought a house in downtown Brooklyn.

The Manhattan Orchestra
After the 7th successful summer at the New Arcadia House, **The Manhattan Orchestra** is once again booking your simchos for the fall and winter season. Please phone:
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THEATRE IN TORONTO

By BARBARA I. PEARL

O'KEEFE BEGINS SEASON SMASHINGLY

Last week the O'Keefe Centre ushered in its fall-winter season with Victor Borge and Leonid Hambro in "Comedy in Music".

No newcomer to TV and nightclub audiences, Borge was, as usual, hilarious. We hope this mad, mad Dane set the pace for O'Keefe's coming spectacles.

No need to go into Mr. Borge's shenanigans. Everybody — but everybody — is familiar with the pattern of his act: he jokes; he flicks off imaginary dust from the piano; he explains the parts of the instrument (there are three pedals — the middle separates the two ends); he teases his audience by walking towards the piano intending to play — then turns back abruptly and talks some more; he illustrates his magnificent technique by some deliberate false notes (Strauss' "The Beautiful Blue Danube"); he plays serious music, always highlighting harmonic passages with 'The Gladiator' (afraid, perhaps, of "good" music exclusively?).

As far as the audience was concerned, this could have gone on forever.

Leonid Hambro, pianist with the New York Philharmonic Orchestra, provided an excellent prop. He stabilized Mr. Borge, performing his selections straight. These included the conventional student-concert pieces, such as Rachmaninoff's "Prelude in G Minor" and "Prelude in C Sharp Minor". And they did serve a purpose. Any mother there might have been heard to say to her youngster:

"Now, that's the way to play. Practice more!"

We would love the O'Keefe to bring back Mr. Hambro — alone.

TORONTO'S NEW RADIO PROGRAM

Toronto boasts a new radio program emanating from Station CHFI — 1540 on the dial — which vies with the best the city offers.

The following schedule is a partial listing of a varied musical program concert lovers can tune in during the week:

FRIDAY, SEPTEMBER 28th

8:00 p.m. — CHRYSLER OF CANADA CONCERT, featuring: Waltz in C Sharp Minor—Chopin; Song Without End—Liszt; Portrait of a Lady—Melachrino; Prelude in E Minor—Chopin; La Comparsita — Rodriquez; Air for the G String—Bach.

8:30 p.m. — WALTER SUSSKIND CONCERT HALL. The highlights: Warsaw Concerto — Addinsell; Theme: Concerto No. 1—Tchaikovsky; Theme: Concerto —Grieg; Theme: Rhapsody in Blue—Gershwin; Cornish Rhapsody—Bach; Around the World—Young.

SATURDAY, SEPTEMBER 29th

8:00 p.m.—FROM THE OTHER SIDE with Frank Haarhoff; music and random news-notes from the continent.

8:30 p.m. — HI FI DANCE PARTY with Christ Lawrence.

SUNDAY, SEPTEMBER 30th

8:00 p.m. — FILM FESTIVAL. A composite of better music from motion pictures.

8:30 p.m. — CAPITOL CAVALCADE: a showcase of the recordings of the Capitol Record Company of Canada.

10:00 p.m.—NEWS.

10:10 p.m. — JAZZ FESTIVAL, featuring: Dave Brubeck; "Bashin with the Unpredictable Jimmy Smith"; Modern Jazz Quartet.

11:30 p.m.—POETRY & JAZZ.

CANADIAN HOLIDAY AT GROSSINGER'S

Grossinger's is going to hold a gala Canadian Holiday Festival, Wednesday, Oct. 3, to Monday, Oct. 8, with special rates for fabled fun, frolic, and food. Arrive any day; leave any day. There'll be a host of added attractions, including programs with special events to delight teen-agers and younger children. Trained counselors will supervise the youngsters' activities. There'll be golf, tennis, boating, swimming, dancing to two great bands, late shows, and great entertainment. There'll be a cocktail party for the adults and a Coke-tail party for the younger set. The health club will be available to you... There'll be teen-age parties and dances, twist sessions and contests, record hops, free tennis-instruction clinics, a swimming exhibition by Florence Chadwick, Junior Olympics, jam-packed daytime programs directed by Lou Goldstein of "Simon Sez" fame, and many other happy features. This is a great chance for a much needed autumn vacation with your family. Please let us tell you about our special rates for the Canadian Holiday.

Grossinger's Has Everything
GROSSINGER, N.Y.

Entertainment World

• **Milton Berle** has two NBC-TV shows to consider.

• **Mimi Benzell,** now playing in "Milk and Honey", has been approacheed about a dramatic role.

• Having no physical ailment at the moment, **Oscar Levant** is happy he can be his old self again — God forbid.

• **Fanny Hurst** may do an afternoon TV series.

• According to **Earl Wilson,** a diner explained how he'd eliminated overweight worries simply — he just stopped weighing himself.

• **Sam Spiegel** is in London, cutting his film "Lawrence of Arabia".

• **Edward G. Robinson** is hale and hearty again, after his bout with a heart attack.

• **Jose Ferrer** says it's easy for a movie star to be broke making $250,000.

• **Gina Lollobrigida** says crowds don't bother her. She likes to be surrounded by movie fans and to be asked for autographs. She's always calm.

Canadian Fete At Grossinger's

GROSSINGERS, N.Y. — It'll be all for fun and fun for all when the Canadian Holiday Festival is held October 3-8 at the Grossinger Country Club, Grossinger, N.Y.

A program of special activities for adults and children is being planned. Trained counselors will take care of the youngsters from early in the morning until the evening meal so that parents vacationing with their children will be able to enjoy themselves, too.

Channel-swim queen Chadwick will give a swimming exhibition at the Grossinger indoor pool. Eli E. Epstein, coach of the Yeshiva University tennis varsity, will conduct free tennis-instruction clinics on the newly resurfaced courts at the resort. Lou Goldstein of "Simon Sez" TV fame will arrange a jam-packed program of daytime activities.

There'll be a festival cocktail party for the adults and a Coke-tail party for the children. In the evenings, there'll be dancing to two great bands, great entertainment, and other happy features.

The championship 18-hole golf course will be open.

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THE WOLFISH FAMILY

BOTTOM from left to right: Mmes. Bernice Lambert, Shirley Goldberg, Lily Wolfish, Edythe Korn and Irma Wolfish. TOP ROW from left to right: Messrs. Jerry Lambert, Sidney Goldberg, Henry Wolfish, Benjamin Wolfish, Myron Korn, Michael Shainczwaig and David Wolfish.

IMPRESSIVE CEREMONY AT TORONTO'S NER ISRAEL

An impressive ceremony recently marked the dedication of the Sally Schainczwaig room at the Ner Israel Yeshiva College of Toronto. This was the first in a series of scheduled dedications made possible by the generosity of some prominent Jewish families. The room was dedicated by the Benjamin Wolfish family in memory of their daughter and sister, the late Sally Schainczwaig.

Messrs. Henry and David Wolfish, well known barristers in Toronto, brothers of the deceased, chose the Ner Israel Yeshiva College of Toronto as the institution in which to perpetuate the name of their sister.

Rabbi Norbert M. Leiner conducted the dedication services. Mmes. Edythe Korn, Bernice Lambert and Shirley Goldberg, sisters of Sally Schainczwaig of blessed memory, and her husband, Mr. Michael Schainczwaig, then unveiled the memorial plaque.

An address was given by Rabbi Gedaliah Felder, spiritual leader of the Shomrai Shabos Congregation.

A message on behalf of the college was delivered by Rabbi Norbert M. Leiner, in which he expressed the gratitude and appreciation of Ner Israel to the Wolfish family. Rabbi Sholom Gold, principal of the Ner Israel Yeshiva, conducted the closing players.

Germans In Kibutzim

MUNICH, (JCNS) — About forty German youths have left for Israel during the past few weeks. The office of the international youth exchange of the Bavarian "Jugendring" announced that more young Germans are volunteering for work in Israeli settlements.

Volunteers include high school pupils and working youngsters. Several groups have gone this year to spend several weeks working in kibbutzim in various parts of the country.

Julius Colomby

Clara Colomby

Murray Colomby

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AMERICAN SAGA

IMMIGRANT FROM CRACOW GIVES $2 MILLION TO YESHIVA

NEW YORK, (CJN)— A Polish Jew who arrived penniless in the United States in 1939 and with less than a high school education gave $2,000,000 last week to Yeshiva University for its Graduate School of Science.

Sitting in his 19th-floor offices at 630 Third Avenue, where he heads the Belco Petroleum Corporation, Arthur B. Belfer, the 55-year-old immigrant, made a token down payment to Dr. Samuel Belkin, president of the university. It was a stock certificate for 30,000 shares of the Belco corporation with a market value of $400,000.

"I can think of no finer way to express my gratitude to this country than through higher education," Mr. Belfer said.

Dr. Belkin said the gift would be used to expand the graduate school, which now offers programs in mathematics and physics leading to the Master of Arts and Doctor of Philosophy degrees.

Mr. Belfer, then a successful dealer in feathers and down at Cracow, Poland, came to the United States on a business trip, leaving behind his wife and three children. He left Europe on Aug. 24, 1939, the day the Hitler-Stalin non-aggression pact was signed.

POLISH MONEY WORTHLESS

Arriving in New York on Sept. 5, four days after the Nazi invasion of Poland, he discovered that the money he had with him and the funds left behind were worthless, as Poland had ceased to exist as an independent country.

Mr. Belfer said his situation was precarious, as he had entered the United States on a visitor's visa and had no country to which to return. He was detained at Ellis Island three days but was allowed to enter the country for sixty days on the condition that he would emigrate to Canada. He did go to Canada, and later obtained an immigrant's visa to return to the United States.

The result of new business transactions, he said, soon permitted him to get back into business, although on borrowed money, and in 1942 he was manufacturing sleeping bags for the armed forces. In 1950 he branched out into the foam rubber business and later into petroleum products.

Meanwhile, he brought his family here and set up residence at 50 Sutton Place, and became vice president of the Sutton Place Synagogue. His children are Robert, a lawyer with the corporation; Mrs. Lawrence Ruben and Mrs. Jack Saltz. His wife died last year.

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Buster is famous for his hard riding — straight shooting cowboy and Captain Gallant roles in movies and television. The kids will be in 7th heaven when they meet Buster, (the Olympic swimming champ), IN PERSON in the INDOOR TROPICAL POOL for swimming exhibitions and free class instructions. See Buster and a host of lovely mermaids in a breathtaking AQUACADE!

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Canny canines, balmy bears, and other wonderful wizards of the animal kingdom have been assembled from the 4 corners of the globe for your pleasure and amusement!

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A hilarious, fun-packed Masquerade Ball. VALUABLE PRIZES for the most original costume. Entertainment by top stars of stage, screen and television plus two great orchestras in the Concord's panoramic ballroom. Don't forget to bring your costume! 'Speak-for-yourself-John' special dance is a must for teenagers!

ICE-RODEO

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Toronto Synagogue News

• CANADIAN REFORM CONGREGATIONS

The First Academy of Judaism of the Canadian Council is the first undertaking of the Canadian Council affecting Toronto's Jewry by pooling the resources of the three Reform Temples in the city. (These are **Holy Blossom Temple, Temple Sinai** and **Temple Emanu-El.**) **Mr. Heinz Warschauer** is director of the **Academy of Judaism.**

• HOLY BLOSSOM TEMPLE

The number of lay-participants in the Holy Day services at **Holy Blossom Temple** will be slightly decreased this year. Members and officers of the board of trustees and its auxiliaries will represent the congregation, assisting the rabbis in their offices. Joining them will be members of the Daily Service Committee and, for the first time, women will be asked to participate in these honors.

Neighborhood teas were held on September 25th. Area tea chairman was **Ada Greenwood.**

Sisterhood members are being trained as Braillists at the CNIB. Classes began on Tuesday morning, September 25th, and will continue until February and March. Classes will also take place Thursday morning and evening. **Mrs. Mark Hands** is chairman.

Sisterhood bowling started on September 20th. **Estelle Emsig** and **Elaine Iscove** are co-conveners.

Under the leadership of **Mr. Ben Steinberg**, director of music, a group of teenagers is being trained for the **Youth Choir.**

Holy Blossom Youth Council held its first Oneg Shabbat on Friday, September 21st. **Mr. Gordon Wolfe** is director of youth activities.

Young Marrieds' Group held its opening meeting on Sunday, September 23rd.

• BETH EL SYNAGOGUE

The newly appointed rabbi of **Beth El** synagogue in Don Mills, **Rabbi Solomon Spiro,** will conduct all New Year Holyday services, assisted by **Dr. V. Chrom** who officiates as cantor. **Mrs. Paul Firestone** will direct the **Beth El Choir. Mr. George Resnick** is president of Beth El; **Mr. Ron Nefsky,** chairman of ritual committee.

• AGENDA OF TORATH EMETH JEWISH CENTER

The **Youth Minyan** for the coming school year is under the direction of **Rabbi S. W. Weinberg,** evening school principal. Sabbath morning services are at 9:30 a.m. After the holidays, the youth groups will meet on Saturday afternoons.

Adult classes are under the direction of **Rabbi Marcus Z. Ochs,** spiritual leader of **Torath Emeth.** There is a class in Mishna every day between Mincha and Maariv.

Sabbath mornings, at 8:00 a.m., a Talmud class is conducted by **Rabbi M. Kaplan.**

PRE-TEEN U.S.Y. ADATH ISRAEL SYNAGOGUE

In the light of Pre-Teen U.S.Y.'s smashing success last year, the Adath Israel Youth Department once again this year presents Pre-Teen U.S.Y. for boys and girls ages ten to thirteen. It provides an exciting club programme in a synagogue atmosphere, each Sunday afternoon between 2:30 and 4:00 p.m. Its activities are aimed at meeting the social, cultural and religious needs of this age group, as well as providing an opportunity for hobbies, creative projects, and an outlet for special talents. This is an invaluable experience for every youngster.

• B'NAI ISRAEL-BETH DAVID

B'nai Israel-Beth David Sisterhood has two projects up its sleeve. One is the autumn tea to be held at the home of **Mr. and Mrs. Manny Sherman,** on Sunday, Oct. 28th. Another is the raising of "Mitzvah money" towards a Mitzvah Supper to be held shortly.

There will be a parent-children service on the second day of Sukkot, Sunday, October 14th, 9 a.m. The Simchath Torah eve service with Torah processions will take place on Sat. night, October 20th, 7:00 pm. Spiritual leader is **Rabbi Albert Pappenheim.**

Bible study classes will resume on Wednesday, Oct. 31st. **Rabbi Pappenheim** will conduct the classes which will be held from 2-3 p.m. **Kay Greengarten** is adult education chairman.

The Bowling League, sponsored by **Brotherhood,** begins its season on Wednesday, September 12th. **Lou Freedman** is convener.

• BETH TZEDEC USY

Members of **Beth Tzedec USY** will take an hour-and-a-half airplane tour of Toronto on Sunday, October 28th.

Boys and girls, six through sixteen, will take part in a film produced by "Chevra". First showing of "From Adam to Noah" will be at Hanukkah time.

On Saturday, October 27th, **Sisterhood** will resume its weekly Sabbath Torah Study Hour under the guidance of **Mr. Joseph Klinger.** This will take place every Sabbath at 9:45 a.m. **Mrs. L. L. Lockshin** is chairman.

• SHOMRAI SHABBOTH

Rabbi G. Felder, spiritual leader of **Shomrai Shabboth Congregation,** will conduct the High Holy Day services, assisted by **Cantor M. Solomon.**

Every Sabbath **Rabbi G. Felder** discusses "Halachah problems in our time." Halachi discourse and discussion on timely subjects take place each week.

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The Bowling League, sponsored by **Brotherhood,** begins its season on Wednesday, September 12th. **Lou Freedman** is convener.

• BETH TZEDEC USY

Members of **Beth Tzedec USY** will take an hour-and-a-half airplane tour of Toronto on Sunday, October 28th.

Boys and girls, six through sixteen, will take part in a film produced by "Chevra". First showing of "From Adam to Noah" will be at Hanukkah time.

On Saturday, October 27th, **Sisterhood** will resume its weekly Sabbath Torah Study Hour under the guidance of **Mr. Joseph Klinger.** This will take place every Sabbath at 9:45 a.m. **Mrs. L. L. Lockshin** is chairman.

• SHOMRAI SHABBOTH

Rabbi G. Felder, spiritual leader of **Shomrai Shabboth Congregation,** will conduct the High Holy Day services, assisted by **Cantor M. Solomon.**

Every Sabbath **Rabbi G. Felder** discusses "Halachah problems in our time." Halachi discourse and discussion on timely subjects take place each week.

RECOGNITION FOR B'NAI ISRAEL-BETH DAVID SYNAGOGUE

A highlight of the successful Israel Bond Meeting held at B'nai Israel-Beth David Congregation on September 15 was the presentation of a magnificent silver Esrog from Israel to the Synagogue in recognition of their support of the 1961-62 Israel Bond Campaign. Rabbi Pappenheim received the presentation on behalf of the synagogue from Jan Bart who was special guest speaker at the event. Pictured here are left to right: Jan Bart, Harry Gorman, Bond Chairman, Rabbi Pappenheim, Irving Atin, Synagogue President.

A Sium and Yahrzeit Seudah in memory of the late **Rabbi Joseph Weinreb Zal,** will take place on Wednesday, October 31st, at 6 p.m. in the synagogue. **The Mishna group** will conduct the Sium on the tract "Kodoshim", after which a Seudah (supper) will be served.

A scholarship in memory of Rabbi J. Weinreb Zal is given to the best pupils in Talmud at the **High School of the Associated Hebrew Schools.**

• UNITED SYNAGOGUE H. S. IN SESSION

For the fourth year, the **United Synagogue High School** has opened classes on Monday evening, September 24th. The high school is jointly sponsored by **Adath Israel, B'nai Israel-Beth David** and **Beth Am Congregations.** Classes are held at **Adath Israel Synagogue,** 37 Southbourne Avenue. They are open to all students regardless of synagogue affiliation who qualify by a minimum three-year Hebrew education and who are over the age of thirteen. **Rabbi Albert Pappenheim** of B'nai Israel-Beth David and **Mr. Pesach Schindler** are in charge.

• CONGREGATION BETH AM

Dr. Albert L. Raab, rabbi of **Beth Am Congregation,** will officiate during the New Year holidays, assisted by **Cantor Nathan Liberman.** Participating in the Rosh Hashana services will be **Mr. Ralph Zolt** and **Mr. N. Zeller. Dr. B. Weinberg** will read the Torah and **Mr. Israel Risken** will blow the shofar (ram's horn).

Junior services will be conducted for children of the Hebrew School, and another service for pre-school children beginning at 10:30 a.m. **Dr. S. Rosenblum** will be in charge of the services assisted by competent leaders.

CAFE HAIFA GALA DANCE

Adath Israel Congregation will be the guests of the synagogue's Israel Bond Committee at a gala dance to celebrate the New Year 5723, on Sunday night, September 30th at 9:00 p.m. On this occasion the Alex Tobias Hall will be transformed into "Cafe Haifa" with authentic Israeli decor. Special guest star will be the famous American-Jewish entertainer Jan Bart, with Murray Alter providing the music for dancing.

• ISRAEL BONDS NIGHT AT BIBD

Israel Bonds Night was celebrated at **B'nai Israel-Beth David Synagogue** on Saturday night, September 15th. **Mr. Jan Bart,** well known American entertainer and TV star, was the featured attraction. **Dorothy Nurenberger** accompanied Mr. Bart on the piano. **Harry Gorman** is BIBD bond chairman; **Mr. Irving Atin** is president of the congregation.

TORONTO OBITUARIES

GOLDEN, Rose. On September 22nd, late of 51 Blossomfield Dr.

WURSTHOF, Morris. On September 19th, late of Lindsay, Ont.
Services arranged by College Memorial Chaper, 331 College St.

BUBIS, Bertha. On September 17th, late of 9 Lyonsgate Dr.

DANIELS, Albert. On September 21st, late of 192 Burbank Dr.

GOODMAN, Annie. On September 17th, late of 169 Pinewood Ave.

GORDON, Soloman. On September 21st, late of 158 Davisville Ave.

GRINSOM, Fanny. On September 23rd, late of 660 Eglinton Ave. W.

HAUSMAN, Eric Aaron. On September 18th, late of 24 Fox Warren Dr.

KATZ, Jack. On September 18th, late of Peterborough, Ont.

PASKOWITZ, Kalman. On September 23rd, late of 2895 Bathurst St.

ROZOW, Berko. On September 17th, late of 364 Huron St.
Services arranged by Park Memorial Chapel, 508 Spadina Ave.

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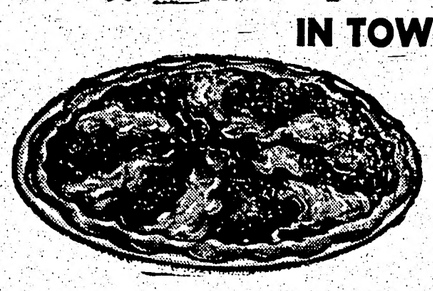
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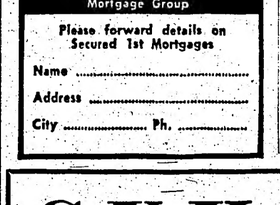
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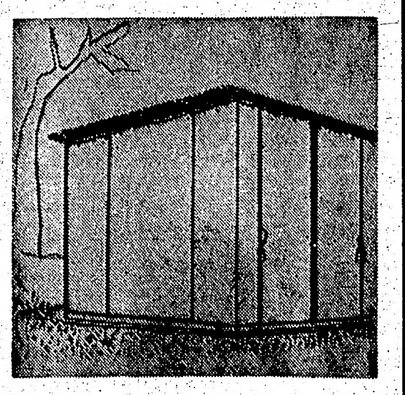
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MAINLY ABOUT WOMEN

(Continued from page 7)

● More than 500 guests attended a fall fashion show held by **Givatayim Chapter, ORT.**

Guests were received by: **Mrs. A. B. Bennett,** national president; **Mrs. Leslie Gold, Mrs. Alex Fried** and **Mrs. Imery Rodan,** chapter president.

Mrs. L. Collins was the convener and **Sally Goldstein** was fashion coordinator.

Proceeds will help maintain the Jerusalem training school sponsored by ORT.

● **Etzion Chapter, Mizrachi-Hapoel Hamizrachi,** held a meeting in the home of **Mrs. M. Balinsky. Mrs. L. Rosenfield** presided.

A financial report was given by the treasurer, **Mrs. B. Berger.**

Plans were formulated for the club's annual tea in Oct. and a forthcoming rummage sale.

A poem was recited by **Mrs. R. Waverman.** The raffle donated by the hostess was won by **Mrs. J. Lubotsky.**

● **Harvey Chapman,** son of **Mr. and Mrs. Ben Chapman** of Paperbirch Drive, was called to the Reading of the Law at the Beth El Synagogue on Saturday, September 8th. Services were conducted by **Rabbi Spiro.**

Among the guests attending an evening reception and garden party were his grandparents, **Mr. and Mrs. Max Chapman, Mr. and Mrs. M. Chapman** of Owen Sound, and an uncle, **Dr. Abraham Chapman** of New York.

The following evening a party was held for Harvey's teammates and coaches of the Don Mills Pee Wee All Star Baseball Team.

● On Wednesday, September 26th, the **Women's Auxiliary** of New Mount Sinai Hospital held a planning meeting at the home of **Mrs. Bertram Gerstein** to report on the progress being made for the "Taj Mah Bal".

The event will take place November 17th at the Royal York Hotel; proceeds will go towards building a residence for the nurses and internes connected with the New Mount Sinai Hospital.

The following are on the committee. **Mrs. A.A. Track,** ticket convener; **Mrs. Sam Smith, Dr. Reva Gerstein, Mrs. M. Wilson, Mrs. H. Sussman, Mrs. G. Zuckerman, Mrs. G. Bomza. Mrs. B. Sadowski, Mrs. N. Torno, Mrs. E. C. Lyons, Mrs. J. J. Sherman; Mrs. F. Bookman and Mrs. F. Godfrey,** co-chairmen

● On October 10th, the Women's Auxiliary of the Jewish Home For The Aged and Baycrest Hospital will feature the work of its volunteers at the opening meeting.

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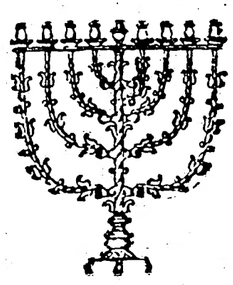


A Message... From The Weinsteins

At this moment, when we enter the New Year 5723, all humanity senses the impact of the Great Day. We are all involved in ONE human destiny. The Jewish New Year prayer is now the prayer for ALL.

"Our lips proclaim the glory of God, by whose righteousness we will survive. In mercy He will sustain us".

The beginning of the New Year reminds us of our link with the Holy Land. It is incumbent upon us to recite blessings upon new fruit which always, in our liturgy, symbolizes the connection with the Land of Israel.

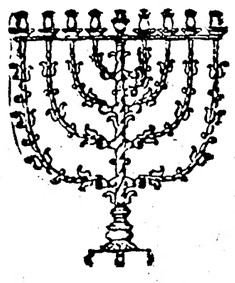
In a more concrete way, we forge this link by purchasing Israeli bonds and by helping develop the economy of the Land of Israel so that the message for co-existence among peoples shall come from the City of Peace.

HAPPY NEW YEAR -

SHMEREL & LEON WEINSTEIN

HERE ARE BUT A FEW OUTSTANDING SPECIALS FOR PRE-YOMTOV...

POWER



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DELMONTE FANCY *Fruit Cocktail*	28 oz. tin	47¢
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OAKLEAF *Mandarin Oranges*	11 oz. tin	23¢
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CHOCK FULL O'NUTS *Instant Coffee*	5 oz. jar	$1.15
YUBAN, ALL PURPOSE *Coffee*	1 lb. tin	99¢
THE TEA THAT DARES *Tea Bags*	Pkg. of 60	85¢
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SUGARIPE *Large Prunes*	16 oz. Pkg.	39¢
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AYLMER FANCY *Fruit Salad*	15 oz. tin	35¢
DELMONTE FANCY *Bartlett Pears*	28 oz. tin	55¢
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AYLMER FANCY *Asparagus Tips*	12 oz. tin	39¢
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MANISCHEWITZ **Gefilte Fish**	pint 69¢	quart 1.29
SHOPSY'S **Dill Pickles**	32 oz. jar	49¢
GOLDEN, OR K. BRAND **Horse Radish**	6 oz. jar	25¢
ROKEACH **Prune Juice**	32 oz. bottle	49¢
COHEN'S **Farfel**	8 oz. pkg.	25¢

THE CANADIAN JEWISH NEWS NEW YEAR 5723

Rosh Hashanah MAGAZINE

TORONTO and MONTREAL FRIDAY, SEPTEMBER 28th, 1962 SECTION II

...Behold, I will send you Eliahu the prophet...
...And he shall turn the heart of the fathers to the children,
and the heart of the children to the fathers...

(MALACHI, 4:5-6)

NEW YEAR ISSUE 5723 • 48 PAGES • SPECIAL ARTICLES & GREETINGS

Dear Reader,

This is the third Rosh Hashana issue of The Canadian Jewish News — and the third New Year Supplement. If you are among the first readers of this newspaper, you will be pleased to note the constant progress of The Canadian Jewish News.

If you are a new reader, we ask you to read attentively this issue.

Please evaluate the literary level and the contents as well as the style of the contributions appearing in The Canadian Jewish News. We daresay, this year's Rosh Hashana Supplement is a treasure of Jewish letters, history, philosophy; it contains a thorough review of the present Jewish situation the world over.

In all its editorial endeavors The Canadian Jewish News concentrates upon the maximum possible quality of reporting and writing. We are the only Jewish newspaper in Canada with permanent contributors in all areas of Jewish activity, with the best news reporters and the finest news service coverage available. We hope you will enjoy this holiday issue.

The Editors

Happy New Year

THE CANADIAN JEWISH NEWS

VOL. III #39 (144)

September 28th, 1962

SECTION II

Rosh Hashana 5723 Supplement

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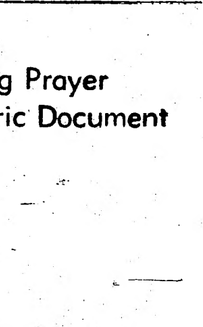


El[illegible]usch with escapee whose novel begins on page 25.

ROSH HASHANAH SUPPLEMENT COVER:

Rosh Hashanah to the synagogue in pre-war Galicia. Artist: famous illustrator **EPHRAIM MOSES LILIEN,** born in Galicia 1874; died in Germany, 1925.

PICTURE OF THE YEAR: A relaxed moment at the historic assembly of Canadian Jewish Congress held in Toronto, in June. From left to right: His worship, Mayor Nathan Phillips of Toronto; Dean of Canada's Jewish leaders and President of the Canadian Jewish News, J. I. Oelbaum; His Excellency, the governor general Georges Vanier.

A MOVING ROSH HASHANA PRAYER

UNTANE TOKEF

Let us tell how utterly holy this day is and how awe-inspiring. It is the day when thy dominion shall be exalted, thy throne shall be established on mercy, and thou shalt occupy it in truth. True it is that thou art judge and arbiter, discerner and witness, inscribing and recording all forgotten things. Thou openest the book of records and it reads itself; every man's signature is contained in it.

The great shofar is sounded; a gentle whisper is heard; the angels, quaking with fear, declare :"The day of judgment is here to bring the hosts of heaven to justice!" Indeed, even they are not guiltless in thy sight. All mankind passes before thee like a flock of sheep. As a shepherd seeks out his flock, making his sheep pass under his rod, so dost thou make all the living souls pass before thee; thou dost count and number thy creatures, fixing their lifetime and inscribing their destiny.

On Rosh Hashanah their destiny is inscribed, and on Yom Kippur it is sealed, how many shall pass away and how many shall be brought into existence; who shall live and who shall die; who shall come to a timely end, and who to an untimely end; who shall perish by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by earthquake and who by plague; who by strangling and who by stoning; who shall be at ease and who shall wander about; who shall be at peace and who shall be molested; who shall have comfort and who shall be tormented; who shall become poor and who shall become rich; who shall be lowered and who shall be raised

But repentance, prayer and charity cancel the stern decree.

Thy fame, like thy name, is hallowed. Thou art slow to anger and easy to pacify. Thou hast no desire for anyone to die, but that he turn from his evil way and live. Thou dost wait for him until his dying day; if he repents, thou dost readily accept him. Thou art men's Creator and knowest their impulse; they are but flesh and blood.

Man comes from dust and ends in dust; he wins his bread at the risk of his life. He is like the potsherd that breaks, the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the breeze that blows, the dust that floats, the dream that flies away.

But thou art the King. the everlasting God.

THE STORY OF UNTANE TOKEF

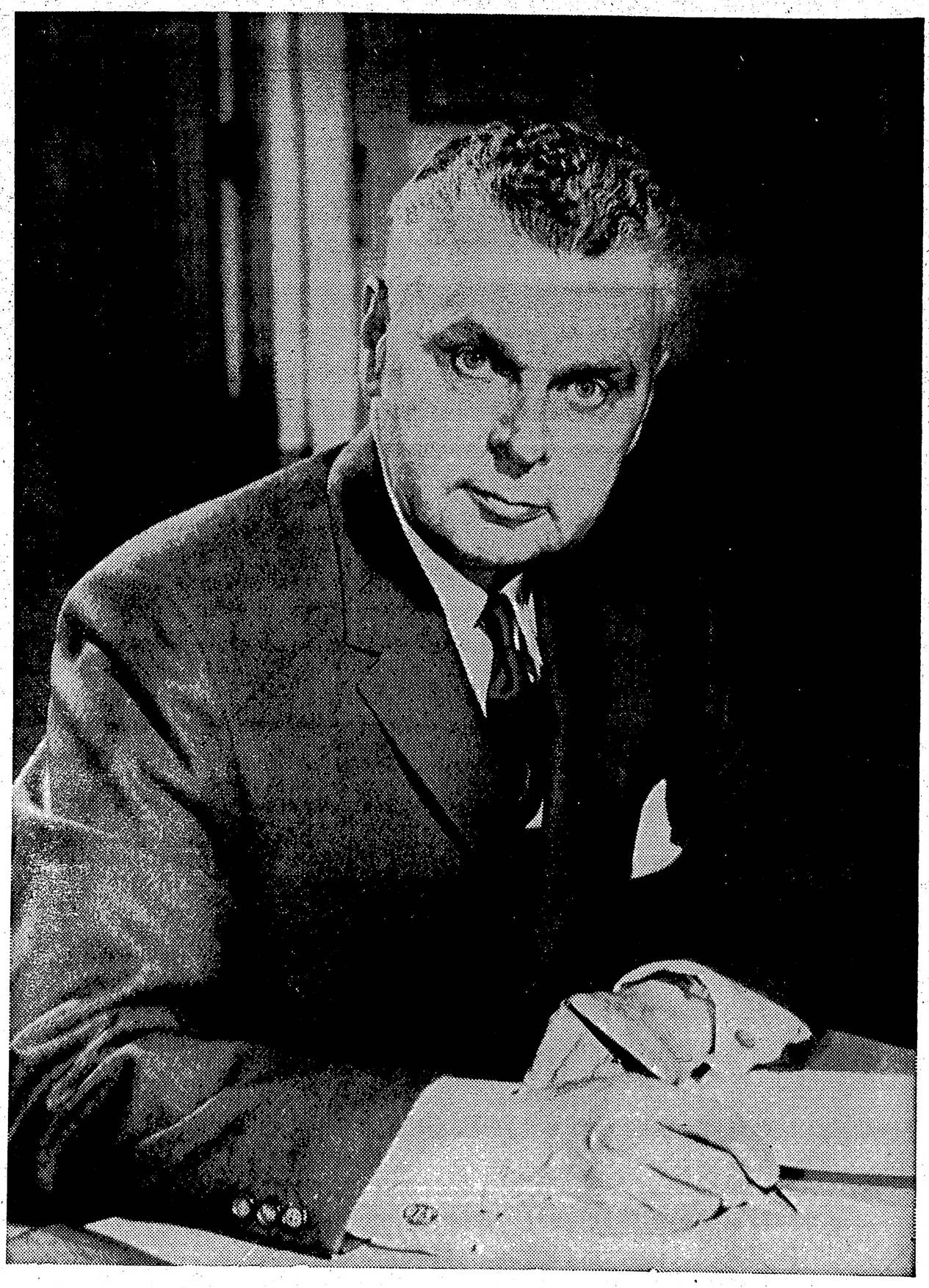
Untane Tokef describing in exalted language the heavenly procedure on the day of judgement, is said to have been published by Rabbi Kalonymus ben Meshullam of Mayence, one of the most eminent **Payetanim** of the eleventh century. This stirring poem has been the subject of a popular story, the oldest mention of which is found in the thirteenth century work **Or Zaru'a** by Rabbi Isaac of Vienna. The story runs as follows:

Rabbi Amnon, a wealthy scholar of noble descent, was repeatedly but fruitlessly pressed by the rulers of Mayence to change his faith. On one occasion he evasively asked to be given three days in which to consider the matter. Upon reaching home he would neither eat nor drink: he was sad at heart and wept bitterly because he had given the impression that he might renounce his belief in one God. When at the end of the three days he failed to appear before the tyrants, he was arrested and compelled to plead guilty. As a punishment, his hands and feet were cut off. On New Year's Day, Rabbi Amnon was brought to the synagogue at his own request. When the **hazzan** was about to recite the **Kedushah,** Rabbi Amnon asked him to pause. Dying from his wounds, Rabbi Amnon then recited the prayer-poem "Untane Tokef" which had come to him by inspiration. No sooner had he finished the prayer than he expired. Three days later he appeared to Rabbi Kalonymus ben Meshullam in a dream and taught him this prayer to be introduced to all congregations.

Modern English version is from the Mahzor by Philip Birnbaum, published by the Hebrew Publishing Co., N.Y.

CANADA

From the early beginnings of Jewish settlement uninterrupted march toward full equality and brotherhood in a society of free men.



Historic Document

An Act to declare persons professing the Jewish Religion entitled to all the rights and privileges of the other subjects of His Majesty in this Province.

(Statutes of Lower Canada.
Quebec, 1831.
Anno Primo Gulielmi IV. C57)

31st March, 1831 — Presented for His Majesty's Assent and reserved "for the 'signification of His Majesty's pleasure thereon".

12th April, 1832 — Assented to by His Majesty in His Council.

5th June, 1832 — The Royal Assent signified by the proclamation of His Excellency the Governor in Chief.

Whereas doubts have arisen whether persons professing the Jewish Religion are by law entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province: Be it therefore declared and enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Lower Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of Great Britain, intituled, "An Act to repeal certain parts of an Act passed in "the fourteenth year of His Majesty's Reign, intituled, "An Act for making more effectual provision for the Government of the Province of Quebec, in North America", and to make further provision for the Government of said "Province of Quebec in North America". And it is hereby declared and enacted by the authority aforesaid, that all persons professing the Jewish Religion being natural born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged and taken to be entitled to the full rights and privileges of the other subjects of His Majesty', his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having or enjoying any office or place of trust whatsoever, within this Province.

(From the Archives of the Canadian Jewish Congress).

CANADA

PRIME MINISTER PREMIER MINISTRE

On the celebration of the Jewish New Year 5723, it gives me great pleasure to extend greetings and good wishes to the readers of The Canadian Jewish News.

During the coming year, it is my sincere hope that the Jewish Community in Canada may continue to bring their contribution to the maintenance and promotion of those basic principles of good citizenship which are our common heritage.

Prime Minister.

Ottawa,
1962.

Mr. and Mrs.
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BOOKS CHANGE

by Geoffrey Wigoder

FACE OF ISRAEL

Israeli publishers came late upon the paperback scene, and most of their endeavours in this direction have proved failures. Imported pocket-books boast a respectable sale but the native product has not caught on.

It was only about four years ago that Israeli publishers began to turn their attention to paperbacks, and before long the bookstalls were flooded with lurid-covered pulp as well as a certain amount of quality titles. The sudden influx of several firms entering the field at the same time led to over-production, and the average sales soon dropped leaving the project financially not worth while.

The challenge was met with a comeback from the hard-cover books, whose publishers began to take risks by printing greater quantities and lowering the prices. Thus where a printing of 2,000 would have to be sold at I£6 a copy, a sale of 6,000 could cut the price by 50 per cent. Some experiments in this direction have proved successful, although it has forced out of the fiction field a number of publishers who could not keep up the pace.

QUALITY WORKS

The number of paperbacks now being produced is less than a quarter of the figure for a year ago, and the only publishers still in the field can count on some form of subsidy. The two firms producing quality paperbacks with a certain amount of success are Devir Laam, which caters for children and students, and Am Oved, which can count on a solid body of support in the kibbutzim and other labour circles and has over 15,000 regular subscribers for its excellent soft-cover series.

In a recent symposium, one of the directors of Am Oved revealed that his firm had sold a million paperbacks in four years. One book is published each month — but apart from the subscribers, the sale is only 2,000 to 3,000. All the participants in the symposium spoke of the difficulty in getting suitable original Hebrew works for pocket-books. The Am Oved representative reported that their subscribers were hungry for such books — but these are just not forthcoming. However, future titles include three Hebrew works — including a reprint of Mrs. Ben-Zvi's autobiography — and two translations from the Yiddish.

NEWSPAPER VENTURE

Another publishing firm associated with a Left-wing movement, Siphriyat Poelim, produced half-a-dozen original works by leading Israeli authors (Shamir, Shaham, Kovner, Tabib, etc.) but found the experiment a failure. The sales were not worth-while, and their spokesman complained that his firm did not have the facilities to compete with pocket-books published by the newspapers.

However neither of the newspaper series of pocket-books succeeded. "Maariv" produced about thirty books but eventually suspended its activities in this direction. Their spokesman complained that the low-quality books pushed anything of real merit out of the market. He also admitted that "Maariv" had reached the conclusion that publishing on this scale needed a special staff and could not be taken in the everyday stride of a newspaper office. And he blamed the reading habits of the Israeli public which does not read books while travelling, as is the case in other countries (one of the reasons for this is the short duration of the average journey).

The other newspaper group — "Yediot Achronot" together with "La-Isha" — concentrated on best-sellers and translations of popular novels (including "Lady Chatterley's Lover"). They based their publishing programme on the theory that women constitute the main public for novel reading. But they, too, soon gave up soft-covers although they are continuing to publish low-priced hard-cover books.

The over-all outlook for Israeli paper-backs is therefore very bleak and — unlike the position in most Western countries — the spate of publishing is being channelled almost entirely into hard-cover books where the publisher is satisfied with a sale of 3,000 as against the 15,000 to 20,000 he has to sell to make soft-cover publication an economic proposition.

An unusual event in the Israeli literary scene has been the publication of the first original Arabic novel to appear in the country. The author, Ibrahim Mousa Ibrahim is an Iraqi Jew who went to Israel some ten years ago and who works as the literary editor of the Arabic newspaper published under the auspices of the Mapam party.

Of all the Oriental Jewish communities, the Jews of Iraq had the highest proportion of members who had been occupied in literary pursuits. On arrival in Israel they found outlets in teaching, broadcasting and official activities (in the ranks of the Government, Army or Histadrut) in Arab areas. Many of them joined the intelligentsia among Israel's Arab population in stimulating Arabic output. Thus an association of Arabic poets produced booklets of verse contributed by 14 Arabs and seven Jews of Iraqi origin. The literary supplements of the Arabic newspapers have afforded an important organ for creative writing.

Although a not inconsiderable number of works have appeared in Israel in Arabic, the tendency is towards complete detachment from the contemporary Israeli scene. Inspiration is derived from abstract themes such as love and nature, but the very real dilemma of Israel's Arabs finds no literary echo.

The novel — "Asmahan" — by Ibrahim Mousa Ibrahim— is equally remote. Written in the form of a diary, it tells a tale of passion based on the love of a girl for her brother-in-law. The action could take place in Baghdad, Damascus or Nazareth, and no attempt is made to go beyond the human relationships of the cen-

(Continued on page 12)

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What Is Judaism?

By SHLOMO GOREN

SECRET OF SURVIVAL

World Famous Scholar And Soldier Of Israel Gives The Answer To The Perplexed

The restoration of the State of Israel confronts its citizens with a grave dilemma. On the one hand a modern State must safeguard the freedom of the individual and implement the principles of democracy and social progress, on the other, by virtue of being not only a State of Jews, but a Jewish State, on historic biblical territory, the State faces the challenge of ensuring that kind of political order and mode of life which will realise the prophetic vision of our people's destiny, the messianic ideal.

This dilemma of modernism versus traditionalism engenders serious controversy among various sections of our population. The secular minded accuse their opponents of attempts at religious coercion and violation of individual liberty, and of trying to establish a theocratic State.

The word "theocracy", employed as a battle-cry, is one of the ancient concepts which have become utterly distorted in the course of history. Although, philologically speaking, theocracy is a Greek term (God-rule), it is of genuine Jewish origin. It is established to have been created by Flavius Josephus, the historian and military leader, at the end of the Second Jewish Commonwealth. By this term he tried to connote the peculiarity of the Jewish State, constitution and political structure, which were all predicated upon the Torah as revealed by God; hence it was God's word that ruled — in contra-distinction to the various other forms of government known to the non-Jewish world.

CONFUSION

Reviewing all the known political forms, he could not find a word to describe the Jewish administration. He therefore introduced the word theocracy ("Contra Apionem", XVI). Western civilization has applied this term to the Egyptian hierarchy, the Roman and Byzantine church-States and priest - governments or any other ecclesiastical rule. Therefore the term evokes today all kinds of distasteful association, and its emotive appeal is anything but sublime. Yet in its original meaning it denotes a unique phenomenon—the Jewish State: the peculiar relationship of the Jewish people to its Torah constitution.

However, not only the secularists are beset by such confusion. Within the traditionalist group too, the relationship between Torah and State represents a moot point. Does the establishment of the State of Israel constitute a qualitative change, comparable with the destruction of the Temple, which marks a milestone in the messianic aspect of history: could this be the "Athalta de Geulah" envisioned by our prophets as the first noticeable phase in the ultimate process of redemption and salvation? Or is it merely a quantitative change, an amelioration of our political, national, social and cultural status, a free and open haven of refuge, relatively better than among the host nations, but incompatible with the messianic expectations?

The Torah provides for three possible kinds of social status relative to the national life of the Jewish people: (1) Sovereign rule in the land of Israel, when the Temple will be re-established and the Sanhedrin and other judicial institutions function according to the directives of the Torah—a status that prevailed during the First and Second Jewish Commonwealths. (2) National dispersion and institutional disintegration, suppression and exile, both in the homeland and in the Diaspora. (3) Messianic realisation of the perfect State.

HALAHIC PROBLEMS

All three of these situations are acknowledged in the Torah and envisaged by the prophets. In the light of present conditions the question is whether there is any acknowledgement of a fourth situation: intermediate and transitional: the Jewish people take possession of the ancestral territory and establish on it their own government, a sovereign State initiated by the people themselves. It would seem that this situation cannot be classified with any of the three "legitimate" states mentioned above, and therefore seems to lack the recognition of the Torah and the prophets as constituting a special phase in the eschatological process, remaining merely a natural historic process.

Any attempt to solve halahic problems for contemporary life in Israel has first to come to terms with this fundamental question. Any stand taken with regard to the religious function of the State will reflect far-reaching consequences.

The solution of such basic "topographical" issues in keeping with the precepts of the Torah demands decisions by a supreme authority. This authority must be qualified by wide knowledge and competence as well as by dedicated purpose to understand fully all aspects involved, such as applicability of halacha, national security, intricate technology and the like. One of these aspects also concerns the possibility of getting essential services and public utilities to function with Jewish manpower, without relying on the services of a Sabbath Goy, be he a Gentile, or a non-observant Jew.

NACHMANIDES' FORMULA

This particular example illustrates the present predicament and the pressing need for thorough review. The employment of a Sabbath-Goy typifies a "solution" which not only defies halachic principle but calls in question the very applicability of Torah precept to our life. This practice is apt to create the erroneous impression that the mode of life commanded in the 613 Mitzvot can be realized by the Jewish people only when living in the abnormal state of exile among the Gentile nations, but would be inapplicable to normal national life in the sovereign State of Israel in our own "promised land". The truth is exactly to the contrary The Torah is destined and designed to be followed by Israel in its own land, by a people living freely and independently in their own State, responsible for their own national security without relying on alien assistance for observing the commandments.

Nachmanides has elaborated on this point (on Leviticus XVIII 25), concluding:

The Mitzvot have mainly been commanded unto those who live in the divinely chosen land. Hence the Midrash (Sifray 80 on Deuteronomy XII 29) comments: 'living in the Land of Israel is tantamount to all Mitzvot of the Torah'.

It constitutes the matrix for their intended observance. The challenge of contemporary life in Israel demands that the rabbinical authorities should not dodge the issues by makeshif "solutions" but rethink the present-day problems of sovereign Statehood of the integration of national life, and review and revise in compliance with the fundamental principales of the Torah.

It is not suggested here that the Sanhedrin be re-established with its judicial functions and institutions, functioning as the supreme Torah Tribunal adjacent to the Temple as in the Jewish State of yore. In view of insurmountable difficulties of halachic and practical nature, our generation may well have to desist from this under the present circumstances. However, the name of such a supreme rabbinical institution is not important. Its competence and operation are relevant. If such a qualified Torah forum could be established: one which would include all luminaries of recognised halachic authority and which would be alert to the problems with all their ramifications and issues, we should be on our way to present to our generation authoritative proposals and guidance in applying traditional halacha to the new situation created by the State of Israel.

PROBLEM: POLARISATION

Unfortunately, the advent of the State found the rabbinic authorities unprepared and unqualified to deal with this novel challenge. Moreover, the creation of the State followed the unprecedented tragedy of our people, which deprived us of our greatest rabbis and scholars, an irreparable loss which has had a marked effect in our present predicament. Most of the surviving rabbinical authorities are either not alert to the problems or interested in their challenge, or else they are lacking in background and competence to deal with the complexities and technical intricacies involved. This state of affairs leads to rabbinical ineptitude and evasion of the halachic problems challenging religious life in the State of Israel. This frustration engenders rationalisation and radical, fanatical attitudes in two extremes, the modernist and the traditionalist. There exists the imminent danger that this tendency towards polarisation will make comprehensive solutions impossible, particularly since in the religious realm fanaticism is coming to replace any honest attempt to devise solutions on purely halahic grounds.

This polarisation constitutes a grave problem for the future of Israel, for our social, cultural and spiritual untiy. It is imperative to find an adequate formula that will answer the question: is there a possibility, in present circumstances of finding common ground for the two opposing groups and bridging the gap between them? Since the inception of our State, the place of religion in it has beset the nation with conflict, contention and mistrust, and the situation has worsened and become more perilous in recent months, as events have demonstrated. It may spell doom for our national and spiritual destiny at a time when our people have been granted the greatest opportunity in millennia to become regenerated and reintegrated.

Some features in our public life cannot be gainsaid as bearing the mark of genuine religious tradition, to mark of distinctness and distinction for Israel. Yet we cannot help feeling uneasy about the fact that these advances have been achieved mainly neither by the direct influence upon our population of its spiritual religious leadership nor by means of popular appeal, public education and personal conviction. Most religious features that have become accepted by the State have come about as the result of political manoeuvrings and parliamentary bargaining, by the give-and-take of the coalition partners "coming to terms." Thus, by majority vote, the State has approved laws and by-laws promulgating Jewish tradition in the spirit of Torah and Halacha.

RELIGIOUS REVIVAL

Although these legislative advances cannot be credited to corresponding popular support, nonetheless we are witnessing today a mounting concern and interest by the non-observant Israeli in the cultural heritage and religiotraditional values. This resurgent popular current of "Jewish consciousness" is to be welcomed and highly appreciated as the first budding and stirring of our return not only to our physical, but also to our cultural "homeland". Thus we may be experiencing the dawn of a spiritual revival and revitalisation of our tradition. However, it may again be doubted whether spiritual forces are at play in attracting and guiding these traditionalist homecomers. Rather the ennui and depressing vacuum of bare secular living has resulted in a serious spiritual stock- taking and soul-searching.

Nevertheless, it would be fallacious to conclude from these stirrings that a mass religious revival is occurring and that the secular circles have become torch-bearers of halacha, and disciplined observers of the Shulchan Aruch. This is still a long way off; a revival of observant religion in the traditional Jewish sense is still beyond the horizon. On the contrary, the newly manifested interest in religion on the part of formerly avowed modernists and secularists, tends to take a different direction: they request modifications and adjustments to secular living in keeping with the "zeitgeist" according to their lights, arbitrary reforms which ought to facilitate their rapprochment with traditional Jewish values.

This development is to be viewed with alarm, as it constitutes a danger to true spiritual regeneration in the Jewish redemptive meaning, to coincide with the physical renaissance: a genuinely Jewish cultural rebirth along with our national rebirth, in realisation of the vision forecast in the Torah and by the word of our prophets. Straying from the historical pattern of "Jewish life" by introducing reforms, will counterfeit fundamental Jewish values, undermine the veracity of revelation and wreak havoc on the time-honoured unifying force of tradition. These changes are neither authentic nor authoritative, since they lack competent precedent, popular confidence and historical or moral justification, and lead to national degeneration and loss of identity.

(continued on page 30)

GOREN'S ESSAY

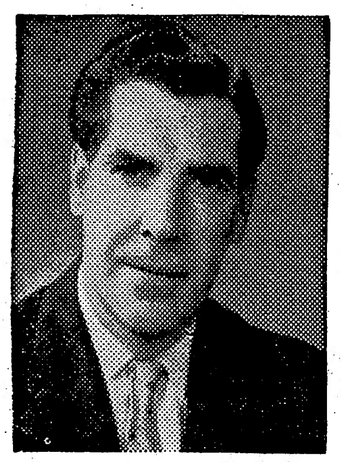
L... ...st Halakhic authorities of our time, is at present Chief Rabbi of Israel's armed forces.

GREETINGS

and best wishes from the

TORONTO CITY COUNCIL

to our fellow citizens of the Jewish Faith
for a happy and prosperous New Year,
Five Thousand Seven Hundred and Twenty-three



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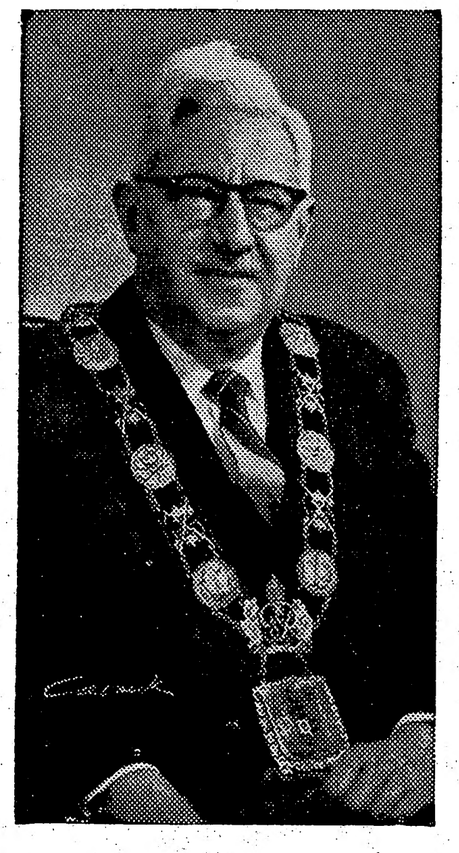

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jezrael

by avraham shlonsky

a

Like a caravan of nursing camels whose humps are in the sky—
God made kneel the hills of the Gilboa
And the fields of Jezrael like young she-camels
Cling to the nipples of their breasts.
Flow, flow, milk of rivers, overflowing the banks.
And the earth (oh black pregnant mare!)—
Here stretches out her neck, widens her nostrils, snuffs—
For she has smelled water.
Water! Water!
Oh, milk the holiness from your breasts God!
But here also my udders fill with milk—
The human udders!
And my flesh—an abundant overflowing breast—will protrude high from the earth.
Oh, clodded fields of Jezrael!
Nurse! Suckle!
Come now—she-camels! horses! man! God!
And I will suckle you—
Because for you are the nipples of my breasts.

b

Like hunchbacked old women here the tents hang out their tongues,
For heavy on the shoulder is the burden's girth.
Man is flesh, and he labours here in holiness—
And bread—comes from the earth.
Like a limping lamb here the world is carried
Under the armpit.
Here God's curls descend in the air.
Upon each human cheek caressing it.
Who is great here, who is small
In the kingdom of work and flesh itself?
The earth is unrolled here—the scroll of new testament,
And we—we are twelve.

c

The sunlight lows to me from the stable of God
Protruding her face and her brow.
Here it is, God's own image!
Here she is the lowing and milking cow.
Already flocks have gone out into the ravine,
Already the flocks into their field have gone.
And here my God shepherds his sheep—
And it is the sheep of man.
—"Are you hungry?"—"No!"
—"What do you seek for yourself?"—
—"For myself a pitcher of water and hardtack alone!
Oh, Brother!
I would pray be, a kid in the flock of God—among his own!"

d

The earth of Spring grew hairy—a great body.
And my flesh grew grassy in its Spring.
So shall I stand naked to myself and covet this hairy body of mine.
And here also the dawn grows hairy—and its hair blonde.
Good for you that your grassy body you stretch out here,
Man!
And goat and sheep will come to crop this tender hair
And bless you—Meh, Meh, Meh—
And God too will come down then like a tender kid of goats
To pasture here in your flesh, grown grassy in its own self's Spring.

e

With shirt wide open, like the open temple gates,
With the toes of my feet I will caress the earth of morning.
Here will I stretch myself supine, I will lie—mother's lap.
And all the rivers will come to me,
And every tree will strike its roots in me,
And the God of all the world will nestle close to me whispering lovingly:
—You! You!...
I will lift up my body in the palm of my hands
And beneath the mane of tangled tree
On a throne of green grass I will seat it,
Man-God!
Behold the horizon crowns a great sun on his forehead
Like head phylacteries,
And trickles prayer into my lap.
Tear yourself wide open, shirt like the open temple gates,
Let the prayer of every living thing come
Bfore my flesh that is and does the good.

f

At night the tents light up—great lanterns
And mountains of Gilboa draw their breath.
Who plots there all the black device of evil,
Like great wild beast gaping the maw for death.
Long-haired Balam, clear-eyed for revelation—
The night upon the black ass rides the land;
Beneath it crouch the mountains of Gilboa—
They sense: the rustling of God's sowing hand.
With hairy hand—all with handfuls of stars—
The seed of vision God sows well.
And black lips tremulously whisper
How goodly are your tents of Jezrael!

From The Hebrew: Ruth Finer Mintz

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letter from london — *by DAVID PELA*

Canadian — A Tycoon of Britain's Television

As in other branches of the entertainment industry Jewish participation in British television, both on the B.B.C. and commercial networks, has been on a considerable scale.

The role of the highly publicised entertainers — the Shapiros, Cogans, Vaughans and Kossoffs — who appear regularly on magic screen needs little emphasis.

Equally significant has been been the less spectacular, though undoubtedly more lucrative, contribution of the select group of experts and specialists who control, administer, produce and write the large variety of programmes, good and bad, that go out daily into millions of homes.

Probably the most powerful among the latter group is Granada's millionaire tycoon, Sidney Bernstein, who runs his vast television empire from offices in Manchester and London's Golden Square, commuting between the two in a company aircraft.

His programmes, catering for the masses of the industrial north, are generally of a remarkably high standard, and many of them have become automatic choices for the national commercial network.

PENETRATING

A member of the Labour movement for some thirty years, Bernstein's interest in social problems is often reflected in his company's penetrating documentaries and surveys on controversial issues.

These programmes are invariably as hard-hitting and adventurous as the tough king of Granada who had already cornered a slice of the cinema industry before realising the financial potentialities of television.

His more popular long-running programmes range from "What the Papers Say" to the top-of-the-ratings "Coronation Street." Only rarely—as in the play, "Our Ted," which gave offence to many Jewish viewers — has Bernstein's judgment been faulty though, characteristically, he would not admit it.

Equally important in the commercial field — though without the absolute power of Bernstein is Lew Grade, £80,000-a-year deputy managing director of Associated Television (ATV), and one of the most colourful figures in show business.

Grade is one of the three Winogradsky brothers from London's East End (the others are Bernard Delfont and Leslie Grade) who made a tremendous impact in the world of entertainment even before the advent of television. Lew and Leslie built up what became Europe's biggest variety agency before Lew Grade joined forces with Val Parnell to provide entertainment for the masses.

With Grade on the Board of ATV is solicitor Ellis Birk, a director also of the "Sunday Pictorial" and The Jewish Chronicle. He is one of the many backroom boys of television who rarely hit the headlines but who nevertheless play an important role in the development of the industry. Birk is concerned mainly with the finance and commercial side of ATV.

INFLUENTIAL

Because of his manifold interests in most branches of entertainment that super-impresario, Bernard Delfont, has become one of the most influential personalities in television.

In the theatre he has had an impressive list of successes and he has several new productions in the planning stage. With his drive and unrivalled knowledge of the entertainment world it came as no surprise when, some years ago, he was given the formidable task of arranging the Royal Variety Show, now for him an annual chore.

Delfont's presentations on television show the same flair and showmanship that have made him the country's foremost impresario.

At Lime Grove, nerve-centre of B.B.C. television, another product of London's East End, Ronnie Waldman, holds down a key post — general manager of B.B.C. Television Promotions. He entered television via sound radio where he built up a big reputation as a producer and entertainer. He later became head of the light entertainment section of B.B.C. television.

Waldman will shortly be joined at the B.B.C. by Sydney Newman, a 48-year-old Canadian, who, with his realistic presentations, has transformed television drama at A.B.C.

Newman had considerable experience with the Canadian Broadcasting Corporation and can be expected to make a big impact when he takes over as head of drama at Lima Grove.

Another young man with a top job is 33-year-old Brian Tesler, Oxford-educated, who became head of A.B.C.'s light entertainment and features departments two years ago, a post reputedly worth £10,000 a year.

(Continued on page 12)

NEW YEAR
GREETINGS
And
BEST WISHES

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In The

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NEW YEAR'S GREETINGS

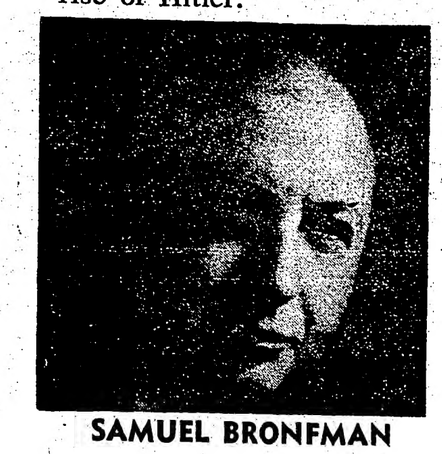
TO THE JEWISH COMMUNITY

MORRY WINGOLD — LOU WINGOLD

IN 5723: **by Samuel Bronfman**

NO COMPLACENCY!

It is just twenty-five years since the World Jewish Congress tried to alert Jewry and the world at large to the threat posed by the rise of Hitler.



SAMUEL BRONFMAN

It is a quarter of a century in which our generation was shocked by the unspeakable horror that engulfed and destroyed the mass of European Jewry. It is also a quarter of a century in which we saw the miracle of the nations of the world restore the State of Israel to its rightful people and thus correct the wrong of 2,000 years.

The World Jewish Congress played its part in this great and historic development with its beneficial effects for all of Jewry. It has equally played its part in supporting Jewish communities in many parts of the world, in helping to create a better understanding, a better appreciation of the Jewish people amongst the citizens of many free and enlightened lands.

The passing years, however, continue to witness tragedy and upheaval in many other lands. In some, age-old Jewish communities have been forced to flee; in others, communities of more recent root have been surprised by an upsurge of bigotry frequenty bearing violence.

The news headlines in one morning constitute a somber reminder of that warning issued by the World Jewish Congress twenty-five years ago: "London Court Starts Hearing on Anti-Semites; plotted to Kill Jews; "Anti-Jewish Slogans Appear on Wall of Jewish Cemetery in Germany"; "New Anti-Semitic Attacks Reported in Buenos Aires".

These are the headlines of 1962. They bring again into sharp focus the vital need for the continued activity of the World Jewish Congress in its role of helping to safeguard the rights of Jewry wherever menaced by

(Continued on p. 38)

New Year Message from the Ambassador of Israel to Canada His Excellency Yaacov Herzog

5723 ushers in a further link in the chain of Jewish continuity. Year after year the Jewish soul finds renaissance in renewed faith and prayer for family, for the House of Israel and for mankind. Rosh Hashana is an occasion for pause, for reflection, for contemplation of the past, for assertion of the supremacy of the spiritual over the material in the affairs of man, for deepening the sense of providential guidance.

During the outgoing year, Israel has made rapid and significant strides towards national fulfilment. The process of kibbutz galuyoth, the ingathering of the exiles, has achieved new momentum. Economic development has been sustained in increased production, exports and investments. Devaluation has contributed to a further balancing of the economy, opening up new channels for its expansion. A further stage in the conquest of the Negev, a central theme of the present decade, has been achieved. Siege, hostility and political pressures have not made any dent in Israel's evolving framework of international relationship. The people of Israel and Jewish communities throughout the world have continued to affirm their ties of spiritual unity and common Jewish destiny. On the other hand, ominous signs of a possible change in the arms balance in the area must give grounds for deep concern. Yet despite dangers and difficulties, Israel enters the New Year with faith and confidence.

On this occasion I wish once again to note how deep and enduring are the ties of friendship between Canada and Israel.

I am happy to extend warm greetings for the New Year to the readers of the Canadian Jewish News.

Birchath Ketiva Va-chatima Tova
YAACOV HERZOG

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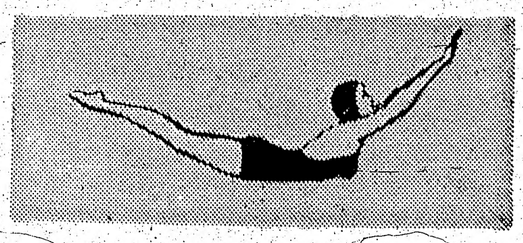

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THE LIGHTER SIDE

BY M. MORDECAI

SHAKESPEARE AMONG THE HASIDIM OF TORONTO

Dem Rebbens Hoif (The Rebbe's "court") on Cecil and Huron Streets, according to reports, is soon to be turned into a locale for amateur theatricals. The University Alumnae Drama Group has taken over the structure that was built for & which housed the head of the Strettener Hasidic dynasty —the late Rabbi Moses Langner. When Rabbi Langner died, deep in his eighties, a few years ago a son Mordecai had already pre-deceased him and he in turn was followed to his grave a few days later by another son, Avromele. Solomon and Isaac (or, as better known by their hasidic diminutives Shoimele and Itzik-Isaac'l) still survive.

Where once the color and verve of God-intoxicated rejoicing and revelry was unleashed there will now be heard the polite ironies and cutting witticisms of Congreve, Sheridan, or Bernard Shaw. In a certain sense there will not be much change for whether he was conscious of it or not, the Rebbe (of blessed memory) was a master showman and was adept at the art of holding an audience. Those who came to participate or only to watch in the revelries and worship of Simchas Torah or Purim will remember his dramatic entrances, flanked by his disciples and sons on either side. What gave an extra flare of paradox was the assistance rendered by an English Jew (now also of blessed memory, and a Hasid despite his London or Leeds accent) who acting as a sort of general *shaliyach*, would announce formally to the assembly in his clipped British speech (rather incongruously amidst this mass of Galitzianer):

"Gentlemen, the Rebbi will now bentsh!"

Another incident associated with the new site for the U. of T. alumnae actresses (and actors) was the disastrous collapse of its balcony during the wedding of Itzchak-Isaac, back in the 1930's.

CANADIAN

(Continued from page 8)

Tesler, who once worked under Waldman as a producer at the B.B.C., is a self-confident executive responsible for some of the most popular shows yet screened.

When programme planners on either channel contemplate screening musical shows they invariably think of producer Ernest Maxin, who has presented many spectacular variety shows.

TEAM'S AWARD

Like many leading TV backroom boys, Maxin, who comes from East London, is also a competent performer in front of the cameras.

Dennis Norden and his partner, Frank Muir, have for many years been one of the country's brightest script-writing teams and they deservedly won this year's award for the writers who have contributed most to the success of British light entertainment series or serials. Norden, who was manager of the Troxy, Europe's largest cinema, at the age of 18, is consultant to the comedy section of the B.B.C. Variety Department.

Other TV personalities include Elkan Allen, head of light entertainment at Associated Rediffusion, Sid Colin, newly appointed assistant head of light entertainment at Associated Rediffusion and Dicky Leeman, one of A.T.V.'s top producers.

There are many more — far too numerous to mention — who have played a considerable role in the development of the industry.

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GREETINGS

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Mr. and Mrs.

SHIYA WORTSMAN

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and their family extend

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HOW OUR ALEPH BETH DEVELOPED

by R. D. BARNETT

It is sometimes the case that the life experiences of an author bear an important connection with the understanding of his work. Twenty-five years ago, David Diringer arrived on these shores, a refugee from Italy, educated in Jerusalem, born in Galicia. His important work was in the field of Semitic inscriptions, and he had published an invaluable corpus of all the then known ancient Hebrew inscriptions. But he had acquired thereby a passionate interest — almost a fixation — for the history of the Phoenician alphabet in which they were written, and it is an interest which has never since deserted him.

Before he was driven out of Italy by the approach of Mussolini's antisemitism, he had published in Florence "L'alfabeto nella storia della civilta." He then completely rewrote the book in an English form in 1937 ("The Alphabet, a Key to the History of Mankind, 1948"). In fact, both books were much more than a history of the alphabet; they described carefully the other forms of writing as well. Since then Dr. Diringer, established as a teacher at Cambridge, has created there an Alphabet Museum in his own garden. It is the single-mindedness of such a man in the service of an idea which becomes inspiring. The idea is that of the history of writing, on which Diringer has established himself as one of the leading, and one of the most popular, experts. He was thus certainly the right choice to be asked to write this book,* the twenty-fifth in the series of "Peoples and Places." It is thus in two senses a twenty-fifth celebration, deserving of congratulation.

ANCIENT PEDIGREE

The pedigree of the history of true writing can be traced back at least to 3500 B.C.E., in Mesopotamia, though at this date these strange signs of the so-called Proto-literate period, incised on clay, cannot be read. It is not until a little before 3000 B.C.E. that their relationship in some cases to later cuneiform signs enables us to grasp vaguely what is conveyed by the long-forgotten authors. But between them and the first alphabet a millennium and a half years were to pass.

No one yet knows where this momentous idea took place or who was its author (certainly a genius), who found that, instead of using the immensely complicated scripts of Egypt and Mesopotamia or other regions, the sounds of the human voice could be reduced to its simplest elements, some twenty-two or so consonants with vowels mentally supplied. It seems to have been a creation of Early Canaanites or Phoenicians, perhaps even in Palestine, as the earliest example is a copper dagger with three incised signs from Lachish in Southern Palestine.

By the fourteenth century B.C.E. at Ras Shamra, a well-organised true alphabet is found in use, cleverly employing signs of cuneiform type of a clay tablet.

It was the North Semitic dialects — Canaanite, Phoenician, Aramaic, Early Hebrew, and afterwards Moabitic and Ammonite, that came to use this alphabet in a form which soon became standardised and classic. How early this "classic alphabet" was in use, perhaps by Phoenicians, is uncertain. Our author hints cautiously at a date in sixteenth to fifteenth centuries B.C.E., it as is shown by the Akhiram inscription.

The point is of some interest to Biblical scholars: there is clearly today no reason to doubt whether King David could have written down his Psalms, or King Solomon his Proverbs, in Hebrew-Phoenician script: and I, for one, firmly believe that a lively literary efflorescence took place in the latter's reign, as implied by Hebrew tradition. Little doubt exists that we shall, in due course, find positive proof of the fact that the Phoenician/Hebrew alphabet can be traced back in time to the time of Moses himself, and was in current use in his time.

"POINTED" PHOENICIAN

There is one important point, however, in the history of the alphabet on which Dr. Diringer is silent. Why is it that the later Hebrew alphabet, so-called square Hebrew signs, markedly differs from the "pointed" Phoenician letters? I believe it is this: the earlier "pointed" Phoenician letters were written on papyrus or leather scrolls, on a line drawn through their centre giving them a low centre of gravity. When the Jews went into exile in Babylon, they found there the cuneiform scribes writing on clay tablets their signs which they used to hang from a line at the top of the letters. Following them, the Hebrews started to tie the Phoenician letters to a top line (a practice still followed by our scribes to this day) and in so doing, distorted them to their present square forms with flat tops; so deeply do we bear still the impression of the Captivity.

It was the Greeks who borrowed the script of the Phoenicians and perfected the alphabet by adding the vowels,

(Continued on Page 45)

*"Writing, its Origins and History." D. Diringer. Thames and Hudson, 30s. ("Ancient Peoples and Places." Ed. by Dr. E. Glyn Daniel.)

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Face Of Israel

(Continued from Page 4)

tral trio. The work originally appeared in serial form in the newspaper columns edited by its author, and has been issued by Mapai's Arabic publishing house. The critics have praised its style and psychological penetration, and have expressed the hope that its publication presages the appearance of other large-scale works in Arabic.

On a scholarly level, much of the research into Oriental Jewry is carried on under the auspices of the Ben-Zvi Institute for Research on Jewish Communities in the Middle East. Apart from collecting books and documents concerning oriental communities, the Institute has published many important works on the history of Eastern Jewry. Its most ambitious project is a comprehensive Ladino-Hebrew dictionary, while the works that have appeared so far have covered the history of Jewish communities in such countries as India, Persia, Yemen and Kurdistan.

One of the sociological problems inside Israel is to combat the inferiority complex of the Oriental Jews vis-a-vis their Western brothers, especially in view of the predominantly occidental nature of the emerging Israeli culture. The recognition of original literary creation among the oriental segment of the population together with an appreciation of the historical contribution of Eastern Jewries will, it is hoped, help to bring a proper perspective regarding the role of these communities in the total Jewish picture.

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Literary Phenomenon

FRANCE DISCOVERS NEW JEWISH GENIUS

by DAVID JASSINE

Since its appearance three months ago "The Portrait of a Jew," by Albert Memmi, has been a consistent "best seller." Copious reviews in all the principal French, Tunisian and Moroccan newspapers, and numerous lengthy interviews in the weeklies, as well as on radio and television, have not only made a sharp impression on public opinion but have also served to show that the book's title and content cater for a public need.

Psychologist and sociologist rather than novelist, Albert Memmi, a Tunisian Jew, educated at a French university, had already published two novels explaining his difficulty in integrating himself within the wider community — "La Statute de Sel" (Pillar of Salt) and "Agar" — in the same vein as "Portrait du Colonise"; he has now announced another work, "Portrait du Proletaire." He thus hopes to deal with the situations of groups who are "outside" the community and who are "estranged" through contact with the dominant Western society.

ADAPTATION PROBLEM

Oddly enough, Memmi, the product of a poor environment, has been dubbed in the bourgeois category. Tunisian during the "Colonial epoch," he became French at the time when the country attained autonomy. Likewise, in his "Portrait of a Jew" Memmi suggests to us the image of a Jew who, ignoring almost deliberately the metaphysical, intellectual and ethical content of Judaism, and having forgotten the essential content of a Jewish environment, feels himself ill at ease in Gentile society. In other words, he describes — and how well he does it! — a problem which for the Jews has today already been resolved: that of emancipation and adaptation to a new society.

The book's considerable success has been accorded not by the Jewish public but by non-Jews, who see in it a reflection of the modern myth they have built up about the Jew, according to which he is symbolised as a twentieth century figure victimised by an inhuman society.

This accounts for the rather unwholesome curiosity of the French regarding the Jews, or rather regarding the new image of the Jews which the French have themselves created. Hence also the sharp strictness of the Jewish critics: the religious, because religion has hardly any place in Memmi's analysis, and the Zionists, because Israel is hardly mentioned — even so, certain Zionists have enjoyed contemplating a pen portrait depicting the hopelessness of the Diaspora Jew.

SPIRE MEMOIRS

Be this as it may, and notwithstanding all its qualities, the book would seem as old-fashioned as certain ironical observations of Heine. Curiously enough, much more up-to-date are the "Memoirs" which have just been published, of 94-year-old Andre Spire, the veteran French-Jewish essayist, under the title "Souvenirs a Batons Rompu." One can see in them the reactions, healthy and vigorous, of a middle-class Frenchman at the beginning of the century, faced with the big problems affecting the Jews of his time — the Dreyfus Affair, the birth of Zionism, latent antisemitism. To each and every one of these problems Spire's stand was strong and forthright. His book is certainly one of the best tonics provided by recent literature.

But, in fact, if one looks at the collection of Jewish books which have appeared in 1961-62 — in ever-increasing quantity — none of them appears to have a distinct characteristic. One of the most curious features is the central position which a Jewish character occupies in a dozen important novels written by non-Jews, which brings us back to the myth of the Jew "estranged" as the image of the man of today.

What is most striking, however, is the change of orientation in purely Jewish production. No work of substance on Israel has appeared in France this year, but this is not fortuitous — the market was saturated with books on the subject in preceding years. On the Nazi period, only two important books have made their appearance.

DEEP QUALITY

The first, Piotr Rawicz's "Le Sang du Ciel," was acclaimed for its literary quality, but in the final estimate was considered rather abstruse, precisely on account of its excessively profound literary quality. The second work of this type, "Pour que la Terre se Souvienne," by Leon W. Wells (Welikowski), is staggering in impact on account of its stark testimony to grim events.

(Continued on Page 45)

ALBERT MEMMI

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ONLY IN AMERICA

by HARRY GOLDEN

International Bankers and Crackpots

The professional anti-Semites in California issue a circular in which they talk about the "international bankers". It always seems to me that most of these crackpots have been abject failures in life and as a consequence they seethe with resentment over anyone who is not.

When they focused this spite on the Irish 40 years ago, they learned that they got a healthy busted nose in no time. So they figured it will be easier to pick on Mr. Katz. Mr. Katz is not the "international banker". He only runs a second-hand bookstore. It is his son who works nights to go to school who is the "'international banker".

The Excavators Of Israel

In Israel, the national hobby is archaeology. One reason for this is that the Israeli Jews are naturally conscious about history and the second and perhaps more important reason is that no matter where an amateur digs in Israel he is bound to find something old.

A fellow can dig a piece of armour from the time of the Crusades or a piece of pottery from the time of King Solomon and sometimes he digs up the remains of last week's picnic party.

Prime Minister David Ben-Gurion recently visited the archaelogical excavations at Avdat. These excavations have yielded important scientific and historical knowledge recently and have excited all the Israelis.

The professor in charge of the excavations told the Prime Minister that the best digger on the job was a bearded Jew, a recent immigrant who had only a few years ago left his little shop in Iraq to live in Israel.

Ben-Gurion improvised a little speech describing to this new Israeli how he and his fellow workers typified the wonderful transformation on the Jews from a merchandising folk into a varied and productive labor force.

As he was speaking, this bearded Iraqi handed Ben-Gurion a hand scribbled message which the Prime Minister read as he spoke and suddenly Ben-Gurion stopped short. The Iraqi requested the Prime Minister to help him open a little shop right next to the excavation.

News From Israel

Jezebel, who was popularly despised by Biblical Hebrew ladies, was known as "the painted woman". Cosmetics had an unsavory reputation among the devout of all religions, and despite the numerous references to them in "The of Songs", they were always considered the tools of sin.

The 20th Century, however, has generally set the new pattern and now in Migdal Haemek, on the road to Nazareth, the Israelis recently celebrated the opening of a branch factory of a large American cosmetics firm. And they opened the new establishment with the same fanfare the Americans reserve for the opening of a supermarket in America.

Israel finds it more and more easy to live with its age-old traditions and rituals. In Jaffe ,there are about 100,000 Jews who have emigrated from Bulgaria and Roumania. Most of these Jews arrived after the establishment of the state. Like other new Israelis, they went through the process of learning the Hebrew language and sending their children off to the new schools.

For many years, these Jews still sang the old Roumanian songs and went to movies with Bulgarian and Roumanian titles printed on the screen. Then because of the stepped up integration, all of the movies announced no more Roumanian and Bulgarian titles. Everything in Hebrew. And so it was.

The songs were old Hebrew songs, the talk in the home Hebrew, the movies Hebrew—with one exception. The restaurants are still Bulgarian and Roumanian and their menus are printed in the appropriate language.

The mind can change, but the appetite never.

Some years ago the Communists decided to let the Roumanian Jews emigrate to Israel. Then the Reds suddenly clamped down. The real reason for it was that hundreds of gentile Roumanians were taking advantage of the offer and emigrating to Israel in the hope of later emigration to Argentina, Brazil or America, and the free world generally. The Israeli government was accepting everyone on the reasoning that no one lies about being Jewish.

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WARSAW NOTEBOOK

by WILLIAM FRANKEL

YEAR IN POLAND: WHAT NEXT FOR THE JEWS?

Mr. Frankel is editor-in-chief of the London (England) Jewish Chronicle.

I had not been to Poland for 25 years. In 1937 it had a teeming Jewish community of more than three million, and in both city and hamlet Jews were easily distinguishable by their appearance. Today there is no Jewish hamlet or Jewish concentration in the cities.

Their homes remain; the hovels of the poor, the wooden one-story houses of the tradesmen, the stone buildings of the wealthy and even some synagogues. But there are only a comparative handful of Jews. In Poland today there is not a bearded Jew to be seen and the few thousand Jews who live there are indistinguishable from their fellows.

The main Jewish organizations in Warsaw have their offices at No. 5 Nowogrodska Street in the centre of the city. The building is of raw, red, unpointed brick and although the atmosphere inside is warm and cordial the material equipment is austere, even shoddy.

YIDDISH DAILY

The most important of these organisations is the Jewish Cultural Union Farband), which is a Socialist (they all prefer to describe their approach as Socialist rather than Communist) group supported by the Government as a minority culture. From the same building, and associated with the Farband, comes the Yiddish newspaper, Folkshtime.

The relief organisations, the Joint Distribution Committee and Ort, have also functioned from this address since they were allowed to re-establish themselves in Poland in 1957.

There are about 25,000 registered Jews in Poland; they are registered either with the Farband or, if they are religious, with the Vaad Hakehillot whose President (a stipendiary post) is Mr. Frenkiel, an engineer by training who lives in Lodz. Each of these two groups - the secular and the religious - claim that they have stronger support than the other.

NO RABBI

Judged by ordinary Sabbath service attendances the number of religious Jews must be small, But then, in Warsaw at any rate, there are mitigating circumstances. Jews are scattered all over the city, many of them far away from the one functioning synagogue. Then, too, Saturday is a working day. But I was told that during festivals and, particularly, on the occasions when memorial prayers are recited the synagogues are full. There is no rabbi in Warsaw for the time being, but when official approval has been obtained the rabbi from Wrolaw will be transferred.

The religious organisation is responsible for the administration of the rabbinate, the synagogues, the cemeteries, such religious education as there is, matzo baking, and the supervision of kosher food. With help from the State and from the "Joint" they work hard to provide all the necessary services.

MEALS FREE

Kosher meat is in great demand in Warsaw. But since many non religious Jews buy kosher meat because it is said to be of better quality than the average, it is difficult to form any opinion about the Orthodoxy of Polish Jewry from the scale of meat alone. Only a fraction of the children receive any form of religious education, and that provided by the Vaad Hakehillot is very meagre. But nearly every synagogue has a kosher canteen, where meals are provided for the indigent free or at a nominal charge.

There are almost no pre-war buildings left in Warsaw. When the Germans left, the city was a huge heap of rubble. Now it is almost all rebuilt, a few sections like the Old City and Nowy Swiat having been reconstructed as they were before the war. The city is dominated by the wedding-cake Palace of Culture, which comes down in tiered layers, from a star-topped pinnacle. It is monstrous but useful, for it contains several theatres, cinemas and conference rooms, all of which are in great demand.

The new office and apartment blocks are solid and undistinguished, if not positively ugly. But many roads and streets are wide and, like Paris, well planted with trees. Unlike Paris, however, there is no street cafe life - everything takes place behind doors.

RELICS OF GHETTO

The Warsaw Ghetto occupied a vast area, but today an attempt to "beat the bounds" is practically impossible, because it has been built over with new apartment houses. In a small open space, among the stolid new chunks of buildings, is the Ghetto Memorial. Simple, but somehow unimpressive, because it seemed to be over-shadowed by all the buildings around it. And then, too, there had been some faults in its construction. It seems that there was no damp-course and the stone has become discoloured as a result.

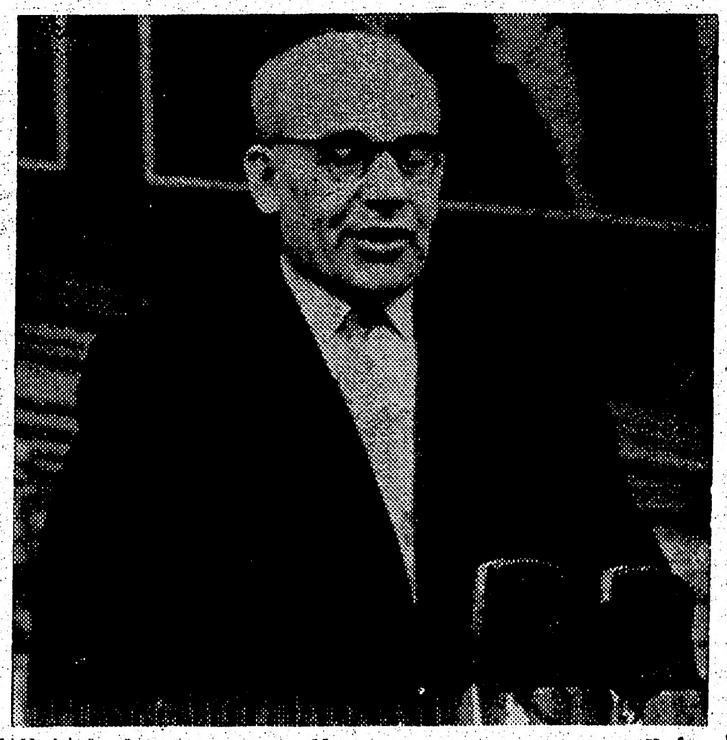
But there are two other relics of the ghetto. One is a mound surmounted by a granite memorial, which marks the site of No. 18 Mila Street, where, in a series of subterranean passages, the headquarters of the ghetto fighters was sited. It was here that the last survivors of the revolt leaders committed suicide to avoid capture by the Germans. The other relic is the marshalling yard — the Umschlagplatz — where a plaque marks the point at which a total of 300,000 Jews were assembled and put into trains for the exterminations camps. It is a yard backing on to a railway siding. In the Jewish Historical Institute, which is a stone's throw from the site of the famous Tlomackie Great Synagogue, are exhibited plans, diagrams, models and pictures of the ghetto. There the site of the Umschlagplatz can be seen in its context, and the terrifying saga poignantly recalled.

NO NAMES

Polish Jewry today is epitomised by memorials. Perhaps the most evocative memorial of all is the surviving cemetery in Warsaw, which, strangely, escaped the desecration or destruction which was the fate of almost all the other Jewish cemeteries in the country.

The Warsaw cemetery is vast, but overgrown with trees and vegetation, and even now there are parts of it which are impenetrable. Thousands of proud and costly memorials in marble and granite evoke a graphic picture of the richness of the Warsaw Jewry that was. Here they all are. Prosperous merchants, with florid epitaphs; austere inscriptions for rabbis and scholars; artistic mausoleums for actors and writers; and just a few graves of ghetto heroes whose remains could be identified.

(Continued on page 16)



WLADYSLAW GOMULKA, Communist boss of Poland, most humane red ruler.

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Poems by Amir Gilboa

the look of weeping

I heard the weeping of the born in the lap of its mother
And as I returned, the weeping of the mother over her young
And I did not stop to lift my words to speech
And I did not ask who did her wrong
For this was the closed lock of weeping—The fixed song
That walks—circular between the mother and her young.

if they show me a stone and i say stone

If they show me a stone and I say stone they will say stone
And if they show me a tree and I say tree they will say tree.
But if they show me blood and I say blood they will say color.
If they show me blood and I say blood they will say color.

WARSAW NOTEBOOK

(Continued from page 15)

Crowded one on top of the other, my first thought was of the fantastic aggregate cost of these stones and of the futility of these expressions of human vanity. But then, on reflection, these Warsaw Jews, who were lucky enough to die before Hitler, were probably right, because at least their names can still be read, while thousands and millions of others in mass graves, both in this cemetery and throughout Poland, have no names.

The question of the memorials is one of the preoccupations of Jewish leadership in Poland. At the cemetery I was told that there would one day be a memorial on the mass graves. "The Ghetto Memorial needs repairs and it will soon be done". "The Mila 18 Memorial needs fencing and landscaping". "The Treblinka Memorial is going up". The few survivors of pre-war Polish Jewry are determinded that future generations shall at least know where these tremendous and tragic events took place, and that there will remain places of pilgrimage for us, the mourners.

The major memorial project now on hand is at Treblinka. It is about two hours by car, going east from Warsaw, and from the road the countryside was green and cheerful. The fields looked fruitful, the wheat was high, and we passed a continuous procession of horses pulling along characteristic boat-shaped wooden carts loaded with feeding-stuffs or produce. Most of the brown or off-white whitewash houses in the towns and cottages in the country were single-storey; most of them, too, had been Jewish-owned.

BLACK ROAD

Off the main road there is a cobbled stretch and then almost a dust-track to Treblinka, except for the last few miles of concrete, which had been laid by Jewish prisoners. This was the site of hell on earth. This was where the humanity-crammed railway trucks ended their journey in a siding, the survivors unloaded and herded into gas-chambers, and their corpses subsequently thrown into adjoining crematoria. The Germans destroyed everything when they left, everything, that is, except the remains of about a million Jews.

Today the area is peaceful, undulating and well-wooded. There is now a path of stones, "shvartzer veg" (the black road), along which the Jews were driven from the railway trucks to the gaschambers. A forest of rough granite stones, set in concrete, and occupying an area of several acres, covers the mass graves, and resembles a concentration of individual tombstones.

Now a granite monument, massive and impressive, is being erected to stand on the highest spot of the camp site. It has to be massive, because there is always the fear that vandals will destroy monuments, especially to Jews. The committee for the memorial hopes that Jews throughout the world will contribute towards the cost, reasoning that the whole Jewish world mourns Polish Jewry and are the legatees of its history and of its suffering.

I met a number of the leaders of the Farband and of the editorial staff of the Yiddish paper "Folkstime". They were good enough to refer to the objectivity of our news coverage of the JCNS, which gave me the opportunity of mentioning that I had some doubts about their objectivity in covering the news from Israel. I pointed out that I had noticed a good deal of news about strikes in Israel and other industrial disturbances, about returnees and economic problems, but very little that was positive. "Ah", I was told, "this just illustrates the difference of approach between a capitalist and a socialist. To us socialists, news of a strike is very positive news indeed.

HOPE TO LIVE ON

It does, indeed, illustrate the considerable effort needed to put oneself in the shoes of a leader of a Jewish community under the Communist system. They claim that Jewishness can be perpetuated through the common culture and history of Jews, but without religious content. To this end they publish Yiddish books, their newspaper, and run Yiddish schools and clubs. There is too, the Yiddish State Theatre. True, they would not be able to carry on without Government subsidy. But in a Communist State all such minority cultural activities are subsidised by the Government.

The Jewish secular leaders take the view that, despite emigration and despite intermarriage, Jewish life in Poland will continue. In fact, in many ways they look upon intermarriage as a source of strength because it brings new people into the Jewish cultural milieu. They are opposed to Israeli policies from a socialist point of view, but claim to be much interested in the Jewish people of Israel.

Whether or not their hopes of survival are justified remains to be seen. From my own observation the Jewish content of Polish Jewish life is not very evident. Jews do tend, as elsewhere, to live in a Jewish social milieu. On occasion many visit the synagogue, but only a tiny fraction of the children are receiving education, and a love of Yiddish seems hardly a valid reason for not assimilating. To me there did not seem to be any real hope for their future as Jews, but that, perhaps, may be no differenct from the problem which faces any small Jewish community whether or not it be in a Communist country.

INTERMARRIAGE

Is there still antisemitism in Poland? Although the Government has been forceful in its desire to stamp it out, the result of this has been, as it was put to me, that "the dog can no longer bite but still barks". It does not appear to be a disadvantage to be a Jew in order to rise in the political hierarchy. But obviously, the Jew would have to be a Communist and, by definition, not religious. Jews are to be found at all levels of Polish society, but a large number of them have changed their names, married out hope they will not be discovered. In particular, Jews are prominent in the literary and cultural life of the city.

The ruling group, led by the Party boss Wladyslaw Gomulka, whose wife is a Jewess, is sincere on the desire to destroy the endemic antisemitism of Poland. But for the sample peasant or labourer an attitude of mind which is so strongly rooted cannot be so easily neutralised. Many Gentiles to whom I spoke in Poland admitted to me that in private conversation there are often sneers or out-fight attacks on Jews, which, with other evidence, they regarded as an indication that the fight against antisemitism had only achieved superficial success.

The "Joint" contributes to the maintenance of about 5,000 aged and invalids. It contributes to the facilities offered to some 2,000 children on seven Jewish schools, Clubs for Jewish children in small towns; medical aid for old people; stipends for students, summer holidays for children; and a new building to house the Jewish aged, are all among the beneficent and largely unpublicised work that the "Joint" is doing.

Of course ,this is North-American money, but the Government is by no means diverse to accepting it, and the Jewish leaders don't worry overmuch where it comes from. But there is one instance in which the source of money has raised a problem. The Claims Conference has offered a contribution towards the Treblinka Memorial. The Government would accept it, but the Jewish leaders, because they object to the idea of monetary compensation from Western Germany, have so far declined the offer.

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The Moslem World — *by ALFRED SHERMAN*

New Year Spells End of Great Era in Our History

Mid-century marked the onset of an ebb in the fortunes of Jewish communities in the Moslem world, which gives every indication of continuing throughout the sixties. With the end of the second "golden age" enjoyed by Jews in Moslem countries during the short-lived period of Western control or influence, has come a decline in their status, wealth and numbers, which seems most likely to go on until the great majority of Jews emigrate.

Their second golden age began almost within living memory, as one Islamic centre after another fell under European domination: French settlement in Algeria, followed at intervals of several decades by the occupation first of Tunisia and then of Morocco; British occupation of Egypt; and the growth of Western economic influence in the Ottoman Empire, followed by actual occupation of Syria, Lebanon and Iraq after the First World War; the annexation of large regions in Central Asia by the Czars; and the conversion of Persia into a semi-colony of the West and Russia all took place in less than a century.

The Jews in these countries, who shared the squalor and stagnation of their Moslem neighbours together with added vexations imposed by despotism and fanaticism, were quick to seize the opportunities offered by even the most superficial Westernisation. The flurry of development which resulted when the West moved in was similar in many respects to the changes experienced by East-European Jewry after its emigration westwards to Britain and the U.S.A. Though a few wealthy and cultured Jewish dynasties had always been found in centres like Istanbul, Smyrna, Aleppo and Baghdad, the vast majority of middle and upper-middle class Jewish families one met in the Moslem centres however patrician their style owed their prosperity and education to the new golden age.

It is generally true to say that the levels of culture, health, wealth, and status and well-being of oriental Jewish communities varied directly with the duration and intensity of Western influence. The Algerian Jews, who had enjoyed effective French rule since the 'fifties, and the automatic grant of citizenship since the 'seventies, were in the whole more prosperous and cultivated than the Tunisians, who had passed under French protectorate in the 'eighties, and only later were enabled to acquire French citizenship as individuals. The Tunisian community, in turn, was immeasurably better off than the Moroccan and Libyan, which both experienced effective European rule only after the end of the First World War. There, only a minority of Jews had successfuly negotiated the transition from oriental poverty and fatalism to the Western way of life. In Egypt, the number of well-to-do and educated Jews, and those who were capable of earning a decent living and bringing up their families without resort to charity, came to outnumber those who still lived in the slums of the old Jewish quarter in squalor, disease, and, frequently, demoralisation. In Iraq and Persia the proportions were less favourable, but progress was unmistakable.

THE MEDIEVAL ATMOSPHERE

In countries which were still medieval, the Jews set up their own welfare States, with schools, hospitals and social assistance, sometimes rudimentary but nevertheless effective.

With the onset of the Nationalist Revolution, the Jewish golden age came to an end in country after country. The dissolution of the Ottoman Empire, which marked the beginning of the golden age in Iraq, marked the beginning of the end for Jewish communities in Turkey itself. The contraction of trade, economic nationalism, and the many other effects, intended or unintended of Kemalism, brought about a stream of emigration which has continued with greater or lesser intensity till today, when a bare forty thousand Jews remain in Turkey, little more than one per thousand of the population.

In Turkey there is no sponsored policy to persecute Jews, but there is serious political uncertainty — no one can be sure who will get the upper hand — and economic difficulties. The community has met with considerable bureaucratic and legislative interference in its day-to-day activities, and even if matters are generally put right in the end after appeals to the President, this intensifies the feeling that the community lives and operates by grace rather than right.

Secularist enlightenment has shallow roots in Turkey outside of the urban intellectuals and middle classes. Another Menderes - type government making concessions to reactionary Moslem fanaticism, is unlikely but not impossible, if the heirs of Kemalism cannot agree among themselves; the prospect is a very unpleasant one for Jews. If it were not for stringent currency controls, a good many more Turkish Jews would have left already.

The grant of formal independence to Egypt and Iraq during the 'thirties saw the beginnings of Egyptianisation and Iraqisation of their economies (directed against all non-Moslems even those holding local citizenships) but their effects were masked by the Second World War which brought unprecedented prosperity to the middle classes and froze political change. The progressive evacuation of British and French armies, the Palestine War, and the establishment of left-wing Nationalist regimes, brought about successive waves of persecution, expropriation, and emigration. Jews suffered both from the hostility directed against them "qua" Jews, and by virtue of being capitalists, middle classes, non-Arabs, or close associates of Western economic interests. The result was always the same, and now hundreds remain in towns where there were tens of thousands at the end of the Second World War.

GREAT SUFFERANCE

The turn of North African Jewry came a little later. Most of those Libyan Jews who did not utilise their opportunity to leave with their property before Independence was granted at the end of 1951, came to regret it. The exodus from former French North African territories still continues. At the time of writing only a few thousand Jews seem likely to remain in Algeria, and some twenty-five thousand in Tunisia, from which substantial emigration still continues. Half of Moroccan Jewry emigrated during the 'fifties, and more would have done so, had they been so permitted.

If the doors remain open, it seems likely that the majority of North African Jews still remaining will leave before the decade is out, as Arabisation of economic life proceeds and political tensions grow.

The exodus from Tunisia is the most saddening of all in many ways. President Bourghiba has been quite sincere in his desire to integrate Tunisian Jews into an independent Tunisia as equal citizens, but Jews rarely enjoyed this equality in practice, either in competing for public-sector jobs or in obtaining the many licences and permits needed to carry on the business. Jewish emigration naturally tends to make the Tunisians look askance on remaining Jews — as birds of passage. The resulting crisis of confidence increased the Jews' sense of insecurity. The rupture of Franco-Tunisian relations which followed the Bizerta crisis impinged adversely on Jews who held French citizenship.

In nearly every case, the Jews suffered as a community as well as individually, from the onset of independence. Schools and hospitals were nationalised, funds sequestrated, virtually all communal activities except prayer and burial, were rendered increasingly difficult, if not im-

(Continued on Page 35)

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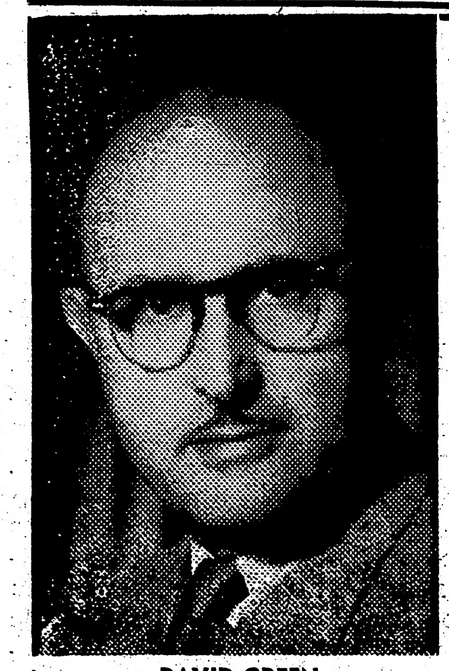

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By SHIMON SAMET

A JEW VISITS EAST GERMANY

Mr. Samet is city editor of **HAARETZ,** Israel's largest daily.

Today a visitor to East Germany can note the disappearance of almost all the Jews, since Hitler wanted it so. At the same time, however, the Nazi's racial doctrines have been totally defeated.

In Leipzig, from a population of 600,000, there are left today merely about 140 Jews, with **only three children.** Symbolic of the situation of the Jewish community there is the fact that the mother of these three children is Jewish. The father is a Chinese who married the woman to save her from extinction.

This city (and many others) is home to thousands of Asians and Africans who came to study. One of the streets in Leipzig, formerly called Delnitzer Strasse, is named now after Lumumba, the late Congolese leader. On that street the East Germans have built a large institution for the education, instruction and integration of the Africans in the East German Communist system.

When I visited that institution, I felt as though I were in the Harlem quarter of New York. The vicinity hummed with Africans, men and women, students, instructors, merchants and members of various missions, talking in German, English, French and the language of their own countries.

A student from Tanganyka said to me: "The Germans here simply love us and they detest the Nazi doctrines of race. You, the Jews, were the victims of that insane theory; but we, today, feel ourselves completely equal with the Germans"!

CONCEALING THEIR JEWISHNESS

The Jews in East Germany might have enjoyed the same equality had there been enough people to enjoy it. But the fact remains that today East German Jewry hides in a blind alley.

The sum total of Jews in East Germany (those who are registered as Jews) is 1500, most of them old or middle-aged receive government pensions. The total population of East Germany today is 17 million. 2½ million have fled to West Germany.

These Jews are partly organized in eight communities: Berlin (800 Jews), Carl Marx Stadt (Chemmitz) (30-40), Magdeburg (100), Erfirot (100), Shverin-Rostock (50), Leipzig (about a 140) and Hale (about 50). In the Dresden area there are about 100 Jews.

Other small towns have Jews who are not organized. In Weimer, the town of Goethe and Schiller, I have not found a single Jew.

When the Jews of East Berlin were asked to become formal members of the Jewish Community, about 3,000 refused, though they are registered as being of Jewish or half-Jewish descent. Among these are: Prof. Norden, secretary of the East German Communist Party (son of a Rabbi), the Minister of Culture, Abusch, and others. The famous Jewish writer Arnold Zweig, agreed to register.

From the community of Dresden stems the president of the Union of Jewish Communities in this country. He is Helmut Avis, who was saved from extermination because of the fatal air-raid on this town by the American Air-Force two months before the end of the war.

In Berlin, Dresden, Leipzig, Karl Marx Stadt and other Jewish centers, the heads of the communities take good care of the synagogues, cemeteries and the community institutions which stand. They claim, "That is the only inheritance pre-war German Jewry left us. We must guard it for fear no sign will remain of that Jewish center".

The local Jewish cemetery is supported by government funds.

The beautiful synagogue of Dresden, built in the last century, was completely ruined on the Nazi "Crystal Night". Now there is a new one, constructed with the help of the municipality of Dresden.

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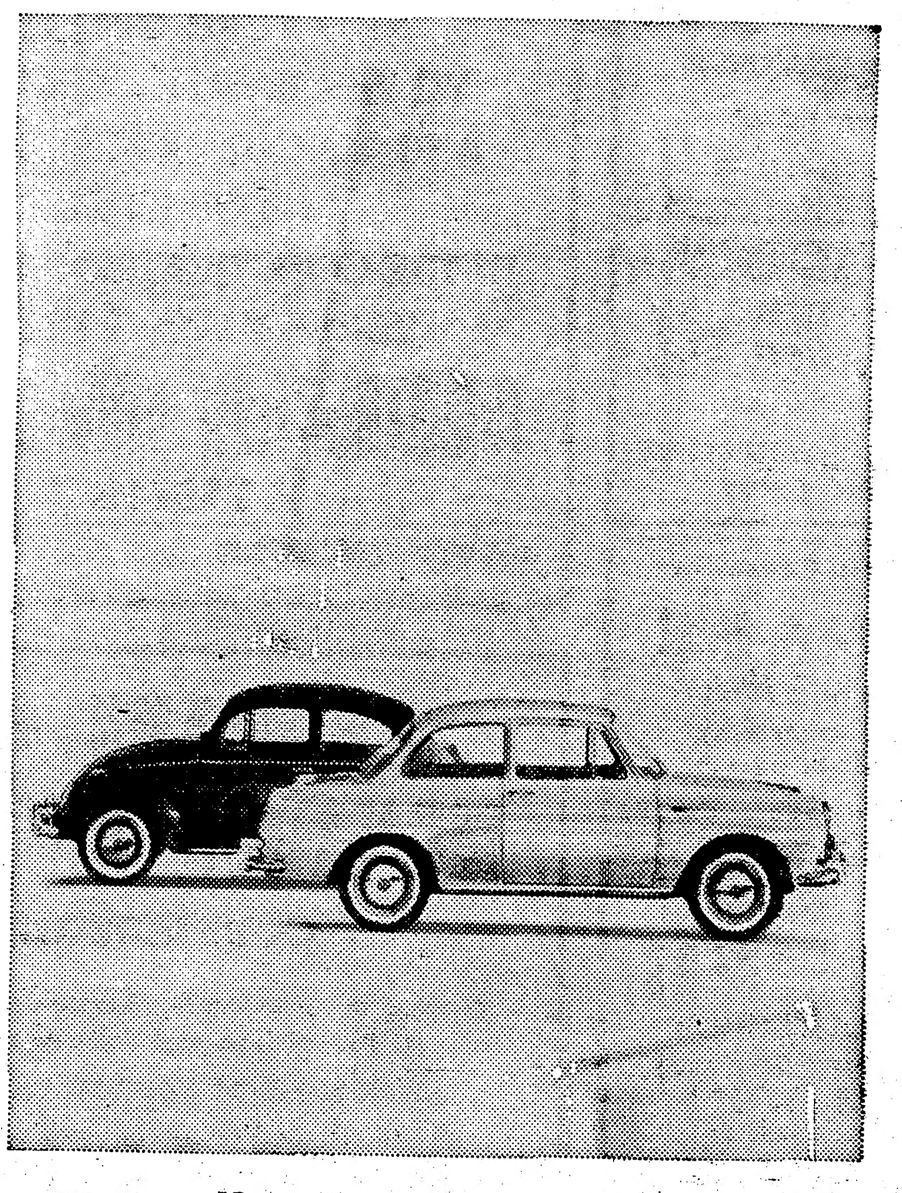

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EAST GERMANY

(Continued from Page 19)

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"Is there a **Minyan** on Saturday"? I asked. From time to time. I was sadly answered, especially when some Jews come from the surrounding area. During the holidays there are more Jews from elsewhere thus enabling thm to have a "big **Minyan**".

Mr. Aris and the other representatives of the Jewish communities are volunteers, with the exception of Mr. Schenk, the head of the Jewish community of East Berlin, who was nominated by the government. Rabbi Dr. Riesenburger, the chief rabbi of East Berlin and of East Germany, is the only rabbi in the country. The only kosher butcher shop in the whole country is in Berlin. It serves those religious Jews who were enlisted as such. For the others, the buying of kosher meat is prohibited. The government contends that Jews who did not proclaim their religiousness "can eat non-kosher meat, the preparation of which is cheaper". Leipzig and Dresden share one cantor who is specially invited from Budapest performs.

In the entire country are preserved about 120 cemeteries maintained by the government. The heads of the communities have expressed their appreciation by the generosity of the East German government so far as those budgets are concerned which enable the communities to exist and function. The government allows 300,000 marks for the maintainance of seven communities. Berlin receives a special allowance of 150,000 marks.

CIRCUMCISION AT THIRTEEN

The representatives of the Jewish community of East Berlin are pessimistic about the future of the Jews in this country. "We become old and there is no young generation to replace us", they say. In the Sabbath prayer in the big synagogue of East Berlin, I found twelve men and five women. The cantor was 80-years old.

The Jews of East Germany have no connection with Western Jewry. About Israel they know only what is written in the government papers, and there they can find very little — just attacks on the Israeli government and expressions of sympathy with the "poor Arabs". The Eichmann Trial, however, and the Soblen Affair attracted considerable interest. Concerning the former, much was said in favor of Israel. But the Soblen Affair brought no fewer condemnations, especially aimed at Mr. Ben Gurion.

The head of the East Berlin community, Mr. Schenk (a communist), told me he would like to visit Israel with another member of the community but "problems of foreign currency" prevent him. Ulbricht's government does not encourage the trip and has no intention of giving the necessary means.

The beautiful synagogue in

(Concluded on Page 43)

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AFTER STALIN — WHAT?

By the CJN Diplomatic Editor

EAST EUROPEAN JEWRY IN THE KHRUSCHEV ERA

Some three or three and a quarter million Jews survive in Eastern Europe. The great majority, perhaps two and a half to three million, are in the Soviet Union. About 230,000 live in Rumania, 70,000 in Hungary and 40,000 in Poland. Czechoslovak Jews are estimated at 19,000, and there are small communities in Yugoslavia (5,000) and Bulgaria (7,000). All these figures, for lack of reliable data, are no more than the best possible estimates. In the case of the U.S.S.R., the census of 1959 gave the figure for Soviet Jews as 2,268,000. But there are many reasons why a Soviet Jew should try to get himself entered on any official records as a Russian, and so the real figure could well be as high as three million.

Since in most of the countries concerned indigenous antisemitism is never far below the surface and legal order is either traditionally weak or weakened by the practice of Communist administration, the Jew suffers from an additional sense of insecurity: if scapegoats are required he is likely to be among the first, and if he is victimised he is unlikely to secure redress.

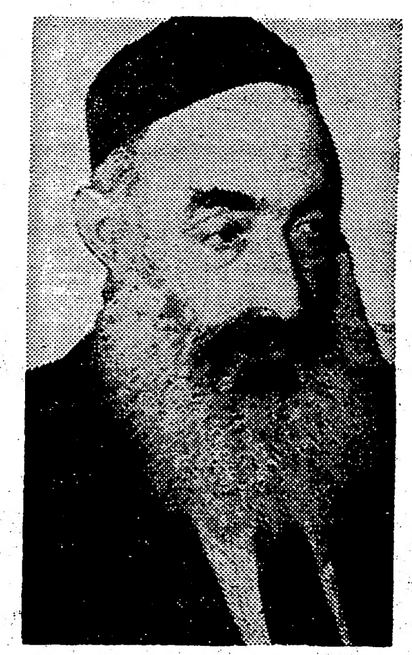
FUTURE UNPREDICTABLE

It is, however, fair to say that the later generalisation does not apply to the small Yugoslav Jewish community. The community is organised, contacts with Israel are permitted and Zionism is not persecuted and, above all, emigration is free. Emigration is, of course, the hope of thousands in Eastern Europe. The policy of the various countries in this respect is neither uniform nor consistent, and all that can be said is that many thousands of Jews have been able to emigrate, most of them to Israel, in the past decade, and mainly from Bulgaria and Hungary. For the past few years the position has been becoming more difficult in this respect; some emigration is still occasionally possible but (except from Yugoslavia) not easy. There is little doubt that many more Jews from Eastern Europe would emigrate if given a chance, but it is impossible to predict what the future policy of the several governments concerned will be.

In spite of many difficulties, Jewish communal and cultural life has been maintained to some degree in all countries of Eastern Europe. The position is in this respect easiest in Poland, where it can fairly be said that the Government has made genuine efforts to combat the results of latent popular antisemitism. Nor has there been any direct interference with religious observance or with religious instruction. Instruction in Yiddish is permitted in Jewish schools, Yiddish non-political cultural activity flourishes unrestricted and communal religious, academic, social and charitable organisations are permitted.

The much larger Jewish population of Rumania is less fortunate and much more restricted in its activities by a Government which is constantly suspicious of "nationalist" manifestations and which is more arbitrary in its general policy. In short, though every one of the Communist countries of Eastern Europe proclaims as a constitutional principle equality of rights and freedom of worship for all its citizens, Poland and Yugoslavia are the only two countries in which these provisions are taken at all seriously so far as the Jews are concerned.

For the Jews of the Soviet Union, who may form nearly a quarter of the total surviving world Jewish population, Stalin's death removed the imminent threat of wide-scale deportations and repressions. Along with the rest of the population, Soviet Jews have benefited from the relaxation of daily terror, from the greater degree of freedom from restriction and from the improved standard of living. Yet the evidence of the past years suggests that many Jews are subjected to restrictions and discrimination which do not apply to others, that their position is less secure and that they are in some respects denied some of the rights and privileges that are available to others.



YEHUDA L. LEVINE
Chief Rabbi oof Moscoow

INDIVIDUALS UNHARMED

The examination of this problem lies at the heart of any study of Eastern Jewry today. But two matters should be borne in mind. First, that the instance of antisemitism in the Soviet Union tend, naturally enough, to be more publicised than the ordinary, unrestricted life of the Soviet Jew, and a careful balance must therefore be drawn. And secondly, that arbitrariness and restriction are an integral part of Communist rule. It is therefore necessary to examine in what respects the Soviet Jew, in his religious or cultural life, for example, is at a disadvantage when compared with adherents of other faiths or with members of other national or cultural groups.

As individual citizens Jews play an important part in many walks of Soviet life — medicine, the law, education, science, the theatre. A large number of Jews have been decorated and honoured for their contributions in these and other fields. There are also spheres to which few if any Jews seem to be admitted — the higher ranks of the army (though there is at least one Jew in the high command), the foreign service, the higher reaches of the Communist party. Since the disgrace of Kaganovitch in 1957 there has been no Jew in the top party and Government hierarchy, though the recently appointed head of the State Planning Commission is a Jew. Perhaps the situation is best summed up by saying that the Soviet Jew can attain any position in society, but is extremely unlikely to attain one.

But the rise of the individual Jew involves no problem of national identity or cultural separateness. The position looks very different when one comes to consider anything in the nature of communal life — whether it be religious or cultural. Here the question of Jewish national identity comes squarely up against Government suspicion and hostility. This hostility even takes the grotesque form of refusing to the Jews the common justice of recognising, in historical accounts and the like, such matters as the contribution made by Jews to the war effort, or the holocaust suffered by Jews — as Jews — at the hands of the Germans. (In writings on party history even the "Bund" is now usually referred to by circumlocution!)

SLIGHT CHANGE

This silence has occasionally been broken in recent years — as it was recently, and so dramatically, by the young poet Evgeny Evtushenko in his moving verses on "Babyi Yar" — the scene of one of the worst war-time massacre of Jews. Evtushenko, by implication, criticised the official policy of silence on Jewish suffering, and was in turn criticised himself. The significant fact about the incident was not however, the view of Evtushenko — there are many Soviet intellectual to whom official policy on the Jews is repellant — but the fact that his poem was allowed to be published, with no worse consequences than criticism.

There has been a very slight change away from Stalin's policy of stamping out Yiddish language and culture. The writers executed on August 12, 1952, have gradually been "rehabilitated" in the Soviet manner — that is to say they are mentioned again with honour (notably in a recent literary

(Continued on Page 27)

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DAWN

a novel by ELIE WIESEL the author of NIGHT

CHAPTER I

Somewhere a child began to cry. In the house across the way an old woman closed the shutters. It was hot with all the heat of an autumn evening in Palestine.

Standing near the window I looked out at the transparent twilight whose descent made the city seem silent, motionless, unreal, and very far away. Tomorrow, I thought for the hundredth time, I shall kill a man, and I wondered if the crying child and the woman across the way knew.

I did not know the man. To my eyes he had no face; he did not even exist, for I knew nothing about him. I did not know whether he scratched his nose when he ate, whether he talked or kept quiet when he was making love, whether he gloried in his hate, whether he betrayed his wife or his God or his own future. All I knew was that he was an Englishman and my enemy. The two terms were synonymous.

"Don't torture yourself," said Gad in a low voice. "This is war."

His words were scarcely audible, and I was tempted to tell him to speak louder, because no one could possibly hear. The child's crying covered all other sounds. But I could not open my mouth, because I was thinking of the man who was doomed to die. Tomorrow, I said to myself, we shall be bound together for all eternity by the tie that binds a victim and his executioner.

"It's getting dark," said Gad. "Shall I put on the light?"

I shook my head. The darkness was not yet complete. As yet there was no face at the window to mark the exact moment when day changed into night.

A beggar had taught me, a long time ago, how to distinguish night from day. I met him one evening in my home town when I was saying my prayers in the overheated synagogue, a gaunt, shadowy fellow, dressed in shabby black clothes, with a look in his eyes that was not of this world. It was at the beginning of the war. I was twelve years old, my parents were still alive, and God still dwelt in our town.

'Are you a stranger?" I asked him.

"I'm not from around here," he said in a voce that seemed to listen rather than speak.

Beggars inspired me with mingled feelings of love and fear. I knew that I ought to be kind to them, for they might not be what they seemed. Hassidic literature tells us that a beggar may be the prophet Elijah in disguise, come to visit the earth and the hearts of men and to offer the reward of eternal life to those that treat him well. Nor is the prophet Elijah the only one to put on the garb of a beggar. The Angel of Death delights in frightening men in the same way. To do him wrong is more dangerous; he may take a man's life or his soul in return.

And so the stranger in the synagogue inspired me with fear. I asked him if he was hungry and he said no. I tried to find out if there was anything he wanted, but without success. I had an urge to do something for him, but did not know what.

The synagogue was empty and the candles had begun to burn low. We were quite alone, and I was overcome by increasing anxiety. I knew that I shouldn't be there with him at midnight, for that is the hour when the dead rise up from their graves and come to say their prayers. Anyone they find in the synagogue risks being carried away, for fear he betray their secret.

"Come to my house," I said to the beggar. "There you can find food to eat and a bed in which to sleep."

"I never sleep," he replied.

I was quite sure then that he was not a real beggar. I told him that I had to go home and he offered to keep me company. As we walked along the snow-coverd streets he asked me if I was ever afraid of the dark.

"Yes, I am," I said. I wanted to add I was afraid of him, too, but I felt he knew that already.

"You mustn't be afraid of the dark," he said, gently grasping my arm and making me shulder. "Night is purer than day; it is better for thinking and loving and dreaming. At night everything is more intense, more true. The echo of words that have been spoken during the day takes on a new and deeper meaning. The tragedy of man is that he doesn't know how to distinguish between day and night. He says things at night that should only be said by day."

He came to a halt in front of my house. I asked him again if he didn't want to come in, but he said no, he must be on his way. That's it, I thought; he's going back to the synagogue to welcome the dead.

"Listen," he said, digging his fingers into my arm. "I'm going to teach you the art of distinguishing between day and night. Always look at a window, and failing that look into the eyes of a man. If you see a face, any face, then you can be sure that night has succeeded day. For, believe me, night has a face."

Then, without giving me time to answer, he said good-by and disappeared into the snow.

Every evening since then I had made a point of standing near a window to witness the arrival of night. And every evening I saw a face outside. It was not always the same face, for no one night was like another. In the beginning I saw the face of the beggar. Then, after my father's death, I saw his face, with the eyes grown large with death and memory. Sometimes total strangers lent the night their tearful face or their forgotten smile. I knew nothing about them except that they were dead.

"Don't torture yourself in the dark," said Gad. "This is war."

I thought of the man I was to kill at dawn, and of the beggar. Suddenly I had an absurd thought: what if the beggar were the man I was to kill?

Outside, the twilight faded abruptly away as it so often does in the Middle East. The child was still crying, it seemed to me more plaintively than before. The city was like a ghost ship, noiselessly swallowed up by the darkness.

I looked out the window, where a shadowy face was taking shape out of the deep of the night. A sharp pain caught my throat. I could not take my eyes off the face. It was my own.

An hour earlier Gad had told me the Old Man's decision. The execution was to take place, as execution always do, at dawn. His message was no surprise; like everyone else I was expecting it. Everyone in Palestine knew that the Movement always kept its word. And the English knew it too.

A moment earlier one of our fighters, wounded during a terrorist operation, had been hauled in by the police and weapons had been found on him. A military tribunal had chosen to exact the penalty stipulated by martial law: death by hanging. This was the tenth death sentence the mandatory power in Palestine had imposed upon us. The Old Man decided that things had gone far enough. he was not going to allow the English to transform the Holy Land into a scaffold. And so he announced a new line of action — reprisals.

By means of posters and underground-radio broadcasts he issued a solemn warning: Do not hang David ben Moshe; his death will cost you dear. From now on, for the hanging of every Jewish fighter an English mother will mourn the death of her son. To add weight to his words the Old Man ordered us to take a hostage, preferably an army officer. Fate willed that our victim should be Captain John Dawson. He was out walking alone one night, and this made him an easy prey for our men were on the lookout for English officers who walked alone in the night.

John Dawson's kidnaping plunged the whole country into a state of nervous tension. The English army proclaimed a forty-eight-hour curfew, every house was searched, and hundreds of suspects were arrested. Tanks were stationed at the crossroads, machine guns set up on the rooftops, and barbed-wire barricades erected at the street corners. The whole of Palestine was one great prison, and within it there was another, smaller prison where the hostage was successfully hidden.

In a brief, horrifying proclamation the High Commissioner of Palestine announced that the entire population would be held responsible if His Majesty's Captain John Dawson were to be killed by the terrorists. Fear reigned, and the ugly word pogrom was on everyone's lips.

"Do you really think they'd do it?"

"Why not?"

"They wouldn't dare."

"Why not,"

"World opinion wouldn't tolerate it."

"Why not, Just remember Hitler; world opinion tolerated him for quite some time."

The situation was grave. The Zionist leaders recommended prudence; they got in touch with the Old Man and begged him, for the sake of the nation, not to go too far: there was talk of vengeance, of a pogrom, and this meant that innocent men and women would have to pay.

The Old Man answered: If David ben Moshe is hanged, John Dawson must die. If the Movement were to give in the English would score a triumph. They would take it for a sign of weakness and impotence on our part, as if we were saying to them. Go ahead and hang all the young Jews who are holding out against you. No, the Movement cannot give in. Violence is the only language the English can understand. Man for man. Death for death.

Soon the whole world was alerted. The major newspapers of London, Paris, and New York headlined the story, with David ben Moshe sharing the honors, and a dozen special correspondents flew into Lydda. Once more Jerusalem was the center of the universe.

In London, John Dawson's mother paid a visit to the Colonial Office and requested a pardon for David ben Moshe, whose life was bound up with that of her son. With a grave smile the Secretary of State for Colonial Affairs told her: Have no fear. The Jews will never do it. You know how they are; they shout and cry and make a big fuss, but they are frightened by the meaning of their own words. Don't worry; your son isn't going to die.

The High Commissioner was less optimistic. He sent a cable to the Colonial Office, recommending clemency. Such a gesture, he said, would dispose world-wide public opinion in England's favor.

The Secretary personally telephoned his reply. The recommendation had been studied at a Cabinet meeting. Two members of the Cabinet had approved it, but the others said no. They alleged not only political reasons but the prestige of the Crown as well. A pardon would be interpreted as a sign of weakness it might give ideas to young, self-styled idealists in other parts of the Empire. People would say: "In Palestine a group of terrorists has told Great Britain where to get off." And the Secretary added, on his own behalf: "We should be the laughing-stock of the world. And think of the repercussions in the House of Commons. The opposition are waiting for just such a chance to sweep us away."

"So the answer is no?" asked the High Commissioner.

"It is."

"And what about John Dawson, sir?"

"They won't go throught with it."

"Sir, I beg to disagree."

"You're entitled to your opinion."

A few hours later the official Jerusalem radio announced that David ben Moshe's execution would take place in the prison at Acre at dawn the next day. The condemned man's family had been authorized to pay him a farewell visit and the population was enjoined to remain calm.

After this came the other news of the day. At the United Nations a debate on Palestine was in the offing. In the Mediterranean two ships carrying illegal immigrants had been detained and the passengers taken to internment on Cyprus. An automobile accident at Natanya: one man dead, two injured. The weather forecast for the following day: warm, clear, visibility unlimited.... We repeat the first bulletin: David ben Moshe, condemned to death for terroristic activities, will be hanged....

The announcer made no mention of John Dawson. But his anguished listeners knew. John Dawson, as well as David ben Moshe, would die. The Movement would keep its word.

"Who is to kill him?" I asked Gad.

"You are," he replied.

"Me?" I said, unable to believe my own ears.

"You," Gad repeated. "Those are the Old Man's orders."

I felt as if a fist had been thrust into my face. The earth yawned beneath my feet and I seemed to be falling into a bottomless pit, where existence was a nightmare.

"This is war," Gad was saying.

(CHAPTER II NEXT WEEK)

Canadian Panorama

BY MORDECAI HIRSHENSON

MIND YOUR INITIALS

The letter combination, *ADL*, most frequently stands for Anti-Defamation League of B'nai B'rith. According to a display ad recently carried in Canadian magazines, it also connotes "Alberta Distillers Limited". *CBC*, as everyone knows, is Canadian Broadcasting Corporation. Locally, in some quarters, it conveys the "Consolidated Building Corporation" of John Fienberg et al.

THE JEW WHO NEEDS GENTILES

Mordecai Richler has concluded his three part "survey" of Israel for Maclean's, a survey that reveals far more about Richler himself, his inner conflicts and his complexes as a Jew, than it does about Israel and what it means. Though he arrives at this task with some adolescent experience in the ranks of the Habonim youth group in Montreal, this is hardly enough to qualify him as an observer and commentator for the many thousands of readers who peruse Maclean's.

CHRISTIANA ARABS NOT "CONVERTS"

He makes one egregious factual error by referring to the large number of Arabs near Nazareth who have been "converted to Christianity". Some acquaintance with general Middle East history would show him that, far from being converted to Christianity, (a phrase that makes it sound as though it were an act of recent vintage) the Arab Christians of Palestine were Christianized at a period long before the Prophet Mohammed. Some of the Christian sects they adhere to (the Nestorian, for instance) are more antiquate than the prevailing forms of the faith in Europe, Roman or Orthodox .

REQUIRES "GOYS" FOR STIMULATION

Richler displays a Richlerian ambivalence in his attitude to Israel and the Israelis. All his writing so far has been directed as "an angry young man" against the false values, the crudities, the tasteless vulgarities of the middle class Jew of the Diaspora as pictured in his Montreal novels and short stories. Yet when he comes in contact with the kind of Jews who are the very antithesis of this—who are idealist, proletarian, pioneer, and have values other than a mink coat, the status symbol and other kinds of conspicuous consumption, Richler shies away from what he calls their "chauvinism" and narrowness and prefers the environment he has been inveighing against and condemning. He confesses frankly that he cannot live without the mental stimulation he gets from contact with the "goys" (why he uses this ungainly plural, when English has long accepted the Hebraic plural in words like seraphim, cherubim etc., is difficult to see).

ACKNOWLEDGES ISRAEL'S VIRTUES

It's true that Richler probably realizes the incongruity of his postion, for, after explaining why Israel is "not for him", he expresses in glowing terms his admiration for the selfless zeal that is going into its making (despite his serious misgivings about the attitude to the Arab refugees). He asks the pointed question, whether any Canadians are giving up their homes to help build the Yukon, or for that matter even joining their own civil service or army.

DOV JOSEPH IMPATIENT

An amusing note is provided, perhaps unwittingly, by an interview with Dov Joseph, the Montreal-born Cabinet Minister whose impatience with his young Canadian interviewer is clear. Richler's question involves the by now thoroughly and wearily familiar enquiries about Church and State and Joseph seems to be reacting with an attitude of "Who wished this nudnik on to me?"

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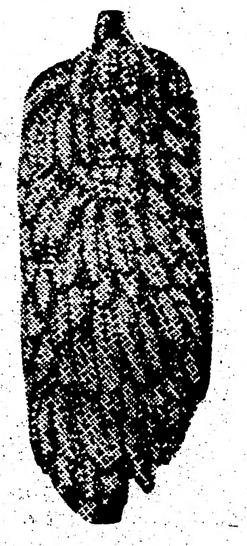

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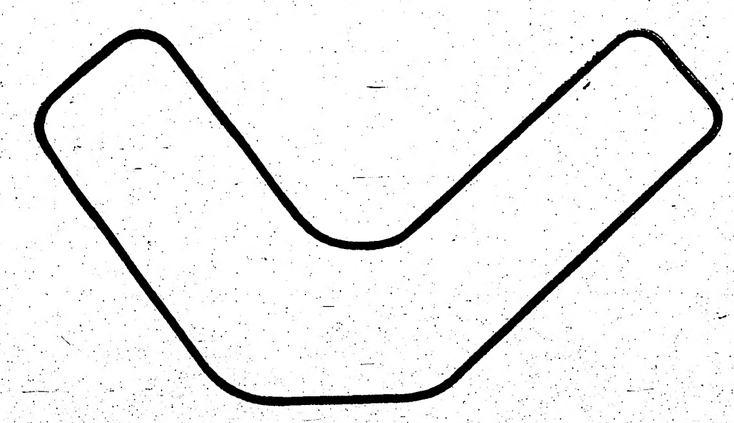

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HUMAN RELATIONS

Little Big Girl

DR. ROSE N. FRANZBLAU

QUESTION: I am 17 and will be entering college in the fall. I have just about everything a girl could ask for ,except for one minor detail — I am barely five feet tall. I haven't grown for several years now, and since my parents are short, it seems unlikely that I will become taller.

It seems that people tend to equate height with age, for my age is constantly being estimated about two or three years below what it really is. This year, while visiting my youngest sister's six-grade elementary school, I was stopped and asked for a pass. During the entrance exams of my former high school I was often mistaken for an applicant.

I dress and certainly act my age. Outwardly it makes little difference (I'm currently dating a 19½-year-old boy who is 6 feet tall), but inwardly I find it belittling, especially when people claim that I look younger than my 14-year-old sister.

I suppose I'll be grateful for it when I'm older, but what about now?

ANSWER: While it is true that height often becomes very important and significant to a young person who feels that being too tall or too small is some kind of stigma, such a feeling reveals the inner feelings the individual has about herself more than it does the reactions of the world to her. Everyone wants to be outstanding as to achievements ,appearance and desirability, but no one wants to stand out and be treated differently because of a difference in appearance.

* * *

At your particular stage in life, being petite is a characteristic that has certain advantages. It can be a source of attention to boys because it makes them feel taller physically and more manly psychologically. Little females evoke protectiveness .When this is expressed in looking after and taking tender care of a girl, it adds to the boy's image of himself as a man.

This explains why it is often the petite girl who attracts the tall boy. Conversely, a very tall girl may attract and find herself attracted to a male shorter than herself. To the male in this situation, it is psychologically a sign of strength to be able to win such a girl. It adds to his dimensions to have a girl taller than himself willing to date and be seen in public with him. When a tall girl dates a man shorter than herself, she feels shorter and more like other girls in-height. For these girls to go out with men as tall or taller than themselves is to make a show of themselves and call attention to their height.

In the younger years, there is an equation between height and age, but at your age, dress, makeup and the maturity of one's general comportment play the major role in the impression a youngster makes about her age. Of course, some people feel they are paying an adolescent a compliment in telling her how young she looks.

* * *

*It may well be, as you say, that your appear*ance is so youthful that your age is usually underestimated. However, the possibility must also be considered that you may unconsciously reinforce this tendency, when in the presence of your younger sister or youngsters her age, by comporting yourself in the manner they do, rather than in a manner befitting your age. When you are discovered to be older and more accomplished, this then gains special attention, which you really find very pleasurable and gratifying.

Realistically, you have handled the problem of your height very well. This has seemingly paid off well, since the tall older boys seek you out to date you. But what may really be concerning you now is the new experience which lies ahead — entering college. You are certainly looking forward to it with great pleasure, but perhaps there is also apprehension about it. You may be a little anxious in anticipation about meeting new people among your classmates and teachers and of having to go through the experience of establishing yourself all over again.

Yet, the fantasy of appearing too young to be in college, but then coming forth with all the knowledge and wisdom of a college student, may be very dramatic and appealing. You are critical of yourself for entertaining such ideas and then blame your height for having them.

It is what you are as a person, with your values, capabilities and character, that is important and that will bring you the lasting gratifications of your life. As long as you feel attractive and are big in heart and in mind, no remarks that anyone can make about your height or looks can belittle or denigrate you.

EAST EUROPEAN JEWRY

(Continued from Page 23)

reference work) and their writings have been republished — in Russian translation. The fiction, long officially maintained by the authorities that Yiddish was virtually non-existent as a living language, was rather shaken when over 470,000 Jews declared their mother tongue to be Yiddish in the 1959 census returns. Criticism abroad of Soviet policy in this respect probably also played a part.

At any rate concerts of Yiddish songs are now occasionally permitted, and, by all accounts, are greeted with wild enthusiasm. There have been small editions of reprints in Yiddish of the works of the great writers of the past, of which the first was a publication of Sholem Aleichem's works on the occasion of the centenary of his birth in 1958. (A large edition in Russian translation was published at the same time). A newspaper in Yiddish has always appeared in Biro-Bidjan, but this is completely Russian in content. For the past year, however, a periodical in Yiddish has been appearing every two months, which does include material of specifically Jewish interest. There is, of course, no teaching whatever of or in the Yiddish language in schools.

It is perhaps to be expected, in a militantly atheist country, that religious practice should be attended with difficulties. Synagogues exist and worship is permitted. But considerable administrative obstruction is a usual occurrence. Synagogues are closed down, or permission to open them is refused, and difficulties are made over ritual food or religious books and requisites. The most serious instance of such obstruction has been the recent virtual closing down of the Moscow Yeshiva, thus endangering the whole future supply of rabbis.

SOME HOPE

There are also persistent complaints that the Jews are discriminated against in admission to universities. Substance is lent to these rumours by remarks made to foreign visitors both by the Minister of Culture (Mrs. Furtseva) and by Khruschev himself ("Formerly we had no intelligentsia of our own so we had to rely on Jews, but now we have our own intelligentsia"). The latest figures published relating to the academic year 1960-61 reveal two facts: first that the percentage of Jewish students is still higher than the percentage formed by the Jews to the total population — for the Russian Republic the figures are respectively 3.1 per cent and .7 per cent; for the Ukraine, 4.4 per cent and 2 per cent; for the U.S.S.R. as a whole, 3.2 per cent and 1.1 per cent. But secondly, the total number of Jewish students in the Russian Republic has fallen from 51,463 in 1956-57 to 46,550 in 1960-61. This is a significant fact, since so many Jews whose children are most likely to wish to pursue higher education live in the Russian Republic, notably in Moscow and Leningrad. It seems probable that some kind of "numerus clausus" is being enforced. If this is so, it would suggest a definite policy designed to restrict the advancement of Jews as Jews. For a "numerus clausus" for Jews in the universities cannot be explained in terms either of security, suspicion of Jewish nationalism or anti-Zionism, or as part of the zeal for promoting atheism.

(Continued on Page 29)

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evening of whirlwind

by AMIR GILBOA

And still the sun reddens
The fronts of the houses
With the light of children's smiles
With the flags of youth
With the light of small voices
In the reign of the oppressive silence
Before again the lightning will strike.

sonnet

by YEHUDA AMIHAI

My father fought their war four years or so,
And did not hate or love his enemies.
Already he was forming me, I know,
Daily, out of his tranquilities;
Tranquilities, so few, which he had gleaned
Between the bombs and smoke, for his son's sake,
And put into his ragged knapsack with
The leftovers of my mother's hardening cake.
He gathered with his eyes the nameless dead,
The many dead for my sake unforsaken,
So that I should not die like them in dread,
But love them, seeing them as once he saw.
He filled his eyes with them; he was mistaken.
Like them, I must go out to meet my war.

From Hebrew:
by RUTH FINER MINTZ

EAST EUROPEAN JEWRY

(Continued from Page 27)

That this antisemitism is encouraged, or at least tolerated, from the top cannot be doubted, since the Soviet règime is sufficiently centralised for it to be impossible for such incidents as have been noted to take place without official approval or tolerance. Indeed, Soviet governments in the past have shown themselves quite capable, when they have thought it necessary, of ruthlessly putting down manifestations of antisemitism when they appeared. The fact that Khruschev himself hardly bothers to conceal his own antisemitism gives little hope to suppose that during the rest of his reign the position is likely to improve very much — though publicity and protests abroad can achieve some slight improvement, at any rate in matters which are considered of marginal importance, such as publications in Yiddish.

For the future the outlook may be more hopeful. There are in the Soviet Union, especially among the younger generation, many people to whom the traditional reactionary, obscurantist, chauvinistic "black-hundred" element which persists in Bolshevism, is repellent, and who may, when they come to power try to sweep antisemitism away as part of a process of modernisation. As always, the fate of the Jews in Russia is not only a problem for the Jew; it is essentially also a problem for the Russian, who can only hope to civilise himself when he has learned to solve it.

DR. M. ROSEN
Chief Rabbi of Rumania

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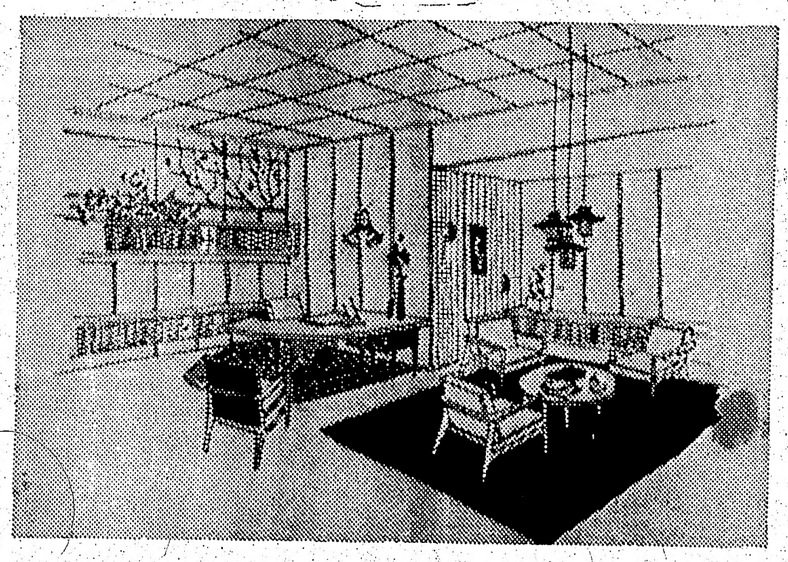

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GOREN'S ESSAY

(continued from page 5)

STATE AND TORAH

There is however, a large area for clarification of halahic problems which have emerged with the restoration of the Jewish State - national security, the running of our own public services, the maintenance of our own economy, and the duty to think in terms of corporate responsibility. The approach to our novel situation requires not only the application of the pertinent halacha to the respective problem, but calls also for creative initiative in finding technological solution for such problems.

Among the religious features accepted by the State is the validity of personal status in rulings of Halacha, i.e., the rabbinical code for marriage and divorce. By conferring the exclusive jurisdiction in these affairs upon the recognised rabbinical authority our legislators have in no small measure safeguarded national unity and social coherence. Civil marriage by registrar and divorce by secular court or other secular authority would have disunited our people, and would have caused irreparable damage and would have been a tragedy for future generations.

Other pronounced Jewish traditional features in Israeli public life include the observance of dietary laws in all military and State-controlled institutions, as well as the enforcement of the Sabbath as the official day of rest in both the military code and in all non-vital State services These distinguish and characterise the public appearance of Israel. The young State has these traits impressed upon it along with its reputation for pioneering, for converting arid into arable land, for military prowess, technological resourcefulness, integration of diverse and divisive social forces, revival of a dead language, etc.

A CHALLENGE

If however, we examine these achievements from the aspect of Torah standards and prophetic ideals and postulates, we cannot glory in our record. In the perspective of Jewish history we have been given a new lease on normal life, an opportunity for greatness and creative self-realisation, for spiritual elan and regeneration. There is little in our ledger, however, to show for a going forth out of Zion, for progress in the direction of eschatalogical destiny. It cannot be denied that we represent a modern, secular State that bears hardly any testimony to the inspiration of our prophets, to a realisation of their vision, to an emulation of their ideals, to an emergence of a spiritual rebirth.

Can these values obtain any validity in a State dedicated to democratic principles? Can they prevail in a society granting freedom to the individual to act according to the dictates of his personal conscience and safeguarding to each citizen the pursuit of his own happiness? Do not these

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CUBAN TRAVELOGUE: JEWS and CASTRO

By A. V. SHERMAN

"I'm an old man, and at my age the idea of uprooting myself from a country I've lived forty years in to begin life all over again in a strange country is not an attractive one. So long as it's possible to go on living here, we shall do so; our children and grandchildren are safely over there, and that's the main thing." ("Over there" means, of course, the U.S.A.)

The speaker's attitude was characteristic of many of the shrinking minority of Jews now left in Cuba, particularly the elderly, who constitute a majority of those remaining. Over three quarters of what was formerly a flourishing community of over 10,000 persons have already left, and many more are arranging to leave, a process which takes over a year from a first application for an exit permit to the final ninety-mile journey to Miami. There are only a hundred pupils left in the Albert Einstein Jewish School, where a year ago there were over five hundred, and barely a week goes by without farewell parties as more children leave. The magnificent communal centre — with its synagogue, library, restaurant, and theatre — of which Havana Jews were so proud, now opens only on alternate days. The absence of young people and children at Jewish gatherings and institutions, and at family meetings, is very marked.

The exodus of what was until recently a flourishing community is not due to antisemitism, discrimination, or interference in religious and communal life; in this respect the conduct of the Castro regime, like all its predecessors, has been beyond reproach. But experience has shown that the majority of Cuban Jews find life under Communism unbearable, and prefer to leave while the going is good.

Of course, Jews are not alone in this. A quarter of a million Cubans (out of a population of under seven million) have left the country since 1959, about half that number again are in a "pipeline", and many more intend to leave if the situation does not change radically. The exiles are mainly middle-class and professional people, but include a substantial body of skilled workers.

The Jews were hit particularly hard by the imposition of Communism in Cuba. Most of them were first or second generation immigrants from Eastern Europe, who had arrived with very little means, but had built up prosperous businesses thanks to hard work, initiative, and modest living, while they ploughed everything back into their enterprises. The Jews developed a thriving textile and ready-made clothing industry and retail outlets where none had existed before, and played an active part in building middle income housing, while the younger generation made their mark in the professions. Because Cuba is a potentially rich Island, with the world's largest market and supplier on its doorstep, while its population tended to be happy-go-lucky with little propensity to save or expend more effort than necessary, thrifty hard-working minorities like Jews, Chinese, and Spaniards were able to make great headway while performing economically beneficial functions.

The Jews did not mix much in Cuban politics, and most lived their social life inside the community. They accepted the new regime much as they had accepted its predecessors, and hoped at first that they would find a modus vivendi as they had always done previously. For the first year or so things did not go too badly, then communisation was stepped up. Most of their property, the fruit of many years' hard work and thrift, was confiscated, and even to earn a decent livelihood became increasingly difficult. Those who have been left to manage part of their own property live under increasingly severe supervision by party stalwarts, only too ready to catch the "bourgeois" out. Numbers have been imprisoned for alleged "economic offences", mainly for retaining some of their own stocks instead of handing them all over to the government gratis.

Worse still, they found their children being subjected to crude Communist indoctrination at school and in virtually compulsory youth movements. The Albert Einstein Jewish school was taken over by the State. Though many concessions were made to the Jews, including the right to continue Jewish studies, Yiddish, modern Hebrew, religious studies and study of Israel — in the afternoon, the morning classes are devoted to standard Communist teaching, largely copied from the Soviet model. The level of studies is extremely low, too, (as it is throughout Cuba), owing to the flight or expulsion of many competent teachers, the closing down of the schools for long periods for participation in "literacy drives" in the villages or agricultural work, and to the scrapping of the old textbooks and syllabus.

Few Jews wish their children to sing the "Internationale" at school, to learn that Russia is perfect and America the cause of most of the world's ills, that Marxist

(Continued on page 33)

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GOREN'S ESSAY

(continued from page 30)

authoritative postulates lead to interference with the individual's rights and privileges?

Here we have to consider the unique position of the Jewish people, as against the incidental, mundane State. The responsibility of the State must transcend the opinion of the Israel citizen by taking into consideration Jews everywhere - and of all generations past and future. From this perspective we ought to arrive at a different evaluation.

It must be admitted that the application of such standard to a modern State is not consonant with the accepted rational approach among other nations. But, then again, neither can the survival of Israel and her destiny among the nations be made plausible in rational terms. Nevertheless, we are a historical fact. Our values and standards are in the nature of self-evident axioms, based in Divine revelation. They have, once and for all, been ratified by our their unanimous solemn assent: Naaseh veNishma.

The validity of these standards for the Jewish people is therefore not a matter of rational demonstration or subject to the consensus of any subsequent generation, but a matter of historical record which has been continuously sanctified by both covenant and devotion throughout the generations. These values are the secret and the core of our survival and our existence.

The State of Israel is under a sacred obligation to safeguard our unique covenant, our heritage, our identity and our destiny. We have no historical licence to frustrate the realisation of the objectives envisaged by our prophets. This irrational process has taken a new turn with the restoration of the State of Israel and will culminate at the advent of the messianic era.

DIFFERENGES IN IDENTITY

The polar tension of our history, which is extended between the covenant at Mount Sinai and the advent of the Messiah, has created the generative power and the motive for our optimistic survival in the face of all odds. We would betray our historical mission if we wanted to settle down "like all nations so the house of Judah." If our time-honoured, sacred values and history-hallowed institutions were abrogated by plebiscite, we would be responsible for frustrating the long historical process, the mission and destiny of our people and its significance for the world. We would fail our ancestors and the generations to come, and forfeit our just claims to our land in the eyes of the world.

We have never been able honestly to separate the national and the religio-spiritual identity for the individual and for the group. This is the Jewish image throughout our history. The integration of the national and the religious as-

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And still the cherub listens.
Then as a sudden tremor moves
Through leaves of tree about her
Tirzah, a slight moment, shudders
And stares expectantly behind her.
But nothing whatever does she see,
Completely unaware,
Confidently on she sings
For the cherub's listening ear.

From the Hebrew:
by RUTH FINER MINZ

CUBAN TRAVELOGUE:

(Continued from page 31)

Leninism is the ultimate truth and that religion is merely out-dated superstition. Fewer still wish their children to be dragooned into the Pioneers and Young Communists or taken away for months on end into the countryside without proper protection. So even those parents who have not yet left have made every effort to send their children away, mostly to the U.S.A. where they are cared for by relatives or by the Jewish community.

Until last year those who left managed to take something, though not very much, with them. Now they are allowed a change of clothes and nothing more. People who request an exit permit must register all their property, down to chairs, radios, bedding, clothes, jewellery with the local Defence of the Revolution Committee, and must hand it all over in perfect order two days before they leave, otherwise their exit permit is cancelled. If it comes to light that they have sold anything substantial, like a car or even a sofa, up to a year previously, they are prevented from leaving. (Three unfortunate people were taken off our flight at the last moment: one because someone informed that he had sold a piano last year, another because the local defence-of-the revolution committee had filled out her papers incorrectly.)

"We cannot really call this our furniture or house our own anymore" said one Jewish couple, "but at least we have the use of it till we leave. In America, please God!, we'll earn enough to buy." Indeed, they have little to lose by going. The application of Soviet collectivisation methods has caused a substantial drop in food production and marketing, food is now scarce in town and country alike, clothes and other consumer goods are in short supply, queues, transport difficulties and the general dirt and dilapidation, add to the distastefulness of life under a regime where people fear to talk to strangers and no one knows what tomorrow will bring.

Unlike most Communist States, Cuba's relationships with Israel are quite satisfactory. The Jewish Agency and Zionist bodies are free to operate, knowledge of Hebrew and information about Israel is widespread. But most Cuban Jews find the U.S.A. more attractive than Israel. Under present circumstances immigration is facilitated for them as it is for other Cubans; most have relatives there; most feel that it will provide them the best opportunities for a fresh start. Israel remains for them an object of pride and affection rather than a practical outlet.

Those few Jews who are attached to the new regime take the attitude that Jews have the same chances as all other Cubans. They are proud of the complete absence of antisemitism and of the fact that those who wish are free to leave. There are no longer any Jewish ministers, but the Vice-Rector of the University, Dr. G. Altschuler, is a Jew.

Apart from the few remaining Communists or Castrists — whom the rest of the community regards as lost souls in any case — it seems most likely that failing either a change of regime or prohibition of further emigration, Cuba, which was the first spot in the New World to be visited by Jews will soon be virtually without a Jewish community. This is a development which obliges all Jewish communities in Latin American to reconsider their position.

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GOREN'S ESSAY

(continued from page 32)

pirations are reflected in the prophets' castigations and visions for our destiny. In the light of these acknowledged facts, there are no warranted grounds for separation between nationality and religion. Neither to ourselves nor to outsiders can we define or identity ourselves with only one of these aspects. The State of Israel cannot fulfil its function in history as the result of a continuous organic development if it accepts only half of our true identity.

Obviously the social and political status of the Jews in Israel and in the Diaspora will place different emphasis on the aspects of identity. The national aspect will be stressed and felt in Israel. The psychologial implications and their consequences cannot be shared and are probably little understood by Jews outside Israel.

On the other hand, the self-determination of Jews in many democratic countries of the Diaspora as a religious minority, in keeping with the definition of other denominations, would be amiss in Israel. Our religion is a practised mode of living, qualified and quantified by a detailed code of conduct for all directive and restrictive commandments. If we can define nationality as something descriptive of national traits and distinctive features, it is this way of life which transcends the narrow, cultic confines of religion as a definition in the generally accepted sense. Hence it is as much a part of our public, national life as it is the assignment for the individual.

Moreover. it makes our national identity to be predicted upon religious, or rather halachic practice. It is doubtful whether we can even apply the terms religious and secular with reference to our national or cultural traits. Whatever may be characteristic for other nations - ethnic, racial, territorial, linguistic, folkloristic or any other designation our national coherence and identity is best defined by Torah tradition. If we accept this as the unifying force of Jews scattered and divided in the face of their adjustment to diverse civilisations and cultures, speaking different languages, bearing different features - then it must be equally true for Israel as an inseparable part of the Jewish people, only more so. The Torah tradition, hence, is the firm, uniform and proven basis for all times on which the Jewish people and the Jewish State exist.

The confirmation by the State of religious conduct may be seen as interference with the right to religious freedom for every citizen. Some go further and argue that the separation of State and religion is in the interest of religion. State coercion to comply with religious tradition is bound to defeat its purpose. Religion must be believed to be practised, and if imposed upon citizens may evoke even hostility, thus defeating its own purpose.

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THE MOSLEM WORLD

(continued from page 17)

possible. In some cases, motives for interference with communal activity were well meaning in origin — the desire to integrate the Jews into national life — but unrealistic; in other cases cupidity and brutality were the sole motivation. But in all cases, the Jews lost much of their communal existence with no compensating benefits: they do not belong, and there is little chance of recouping their losses. However much a Jew may sympathise with the Egyptian or Iraqi fellah, or the Algerian nomad recently settled in a "bidonville" (Shanty town), he can hardly be expected to live at their standards but this is more or less what recent changes would condemn many to do.

Persia is perhaps the only country in the Moslem world where the Jews have experienced an improvement in legal and economic conditions during the past few years, but there is a sense of insecurity occasioned by the knowledge that the present regime may be overthrown by coalition of Moslem fanatics, Communists, and anti-Western xenophobes led by Mossadegh's National Front. Many of the poorer Jews, particularly from the mountainous regions of the North-West, have emigrated to Israel, while the Middle classes look to Europe.

Soviet Central Asia, Transcaucasia and the North Caucasus, have ceased to be part of the Moslem world in any real sense of the word, for the time being at least. Many of the larger cities, like Baku and Tashkent, have already ben largely Russified, and the Jews' problems are broadly similar to those of their fellow Jews in the European Republics of the Soviet Union: they suffer similar kinds of discrimination and lack the right to emigrate. Further East, in Pakistan and Indonesia, Jewish communities have always been infinitesimal. Jordan, Saudi Arabia, and the Emirates have been without Jewish populations since early Islamic times; emigration from the Yemen was practically complete by the early 'fifties, and only a few remain in the Aden Federation.

(continued on page 37)

ALGERIA'S JEWS LOST WITH HIM

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GOREN'S ESSAY

(continued from page 34)

NO COERCION

The forces of religion ought to operate by persuasion, not by State enforcement. There is certainly some truth in these arguments. However, it is not true that this public demand for the sake of our characteristic values constitutes unreasonable interference with the freedom of the individual .From the moment we are born we are forced to conform to certain accepted standards, to certain norms.

We do not volunteer to accept these norms and rules, yet they are necessary for society. The name applies to national life. The Talmud states that the people of Israel, when standing at the foot of Mount Sinai, did not volunteer to accept the Torah. In a way, they accepted the Torah under duress, overwhelmed by the impact of the Revelation.

This idea does not contradict the principle of free will, which is so basic for human responsibility and moral judgment Maimonides, one of the most radical proponents of human freedom of self-determination, applies this principle only to the individual: he has the choice, and any frustration of free choice by Divine agents will absolve him from moral responsibility. However, when applied to pub lic life, to the State, conformism cannot go without law enforcement. The individual may or may not obey the laws of the State yet the State has to promulgate laws and be responsible for their operation.

As has already been pointed out, the genuine Jewish tradition does not admit of a dichotomy between religion and secular, ceremonial and social, cultic and civil law. The Torah commands and the prophets postulate with equal emphasis the observance of the sanctity of the Sabbath and the practice of social justice. Our homecoming to our own physical realm imposes upon us the task of returning also to our own spiritual realm, our own culture and our own constitution based on Halacha, the Torah tradition. This is our messianic aspiration as formulated by Maimonides at the conclusion of his Code "The Messiah will restore the laws of the Torah and institute universally accepted service of God, based on His pure recognition, as it is said: 'For then will I turn to the peoples a pure language that they may all call upon the name of the Lord' (Zeph. iii9.)"

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THE MOSLEM WORLD

(Continued from page 35)

These are the facts; whether these developments could have been avoided is a matter for speculation. It has often been argued that had it not been for the activities of political Zionism, culminating in the Palestine War and Israeli-Arab hostility, Jews could have gone on living happily together with the Arabs as they had done previously, but there are many reasons to doubt this. Anti-Jewish agitation grew together with hostility to all non-Moslem minorities independently of anti-Zionist feeling. The Egyptian Greeks have outstayed the Jews by less than a decade: the heat is being turned on the Italian colony in Egypt in spite of Rome's good relations with Cairo.

COULD THEY HAVE STAYED

It has also been argued that North Africa's half million Jews could have stayed on happily after independence if only they had thrown in their lot with the Arabs instead of with the French occupiers. This argument misses a number of points. In the first place, French occupation gave the Jews civil rights for the first time since the Moslem conquest twelve hundred years previously, and opportunities for educational and economic advancement which they could not afford to miss. Those Jews who failed to take advantage of them, particularly in Morocco, have by no means escaped Moslem hostility; and they now find it more difficult to escape.

Secondly, even the minority of Jews who identified themselves with Arab Nationalism in Morocco and Tunisia are becoming disillusioned: however much they would like to consider themselves Moroccans or Tunisians, the Moslems look on them as foreigners. Even if a Jew could demonstrate complete lack of sympathy for his two million fellow-Jews in Israel, and Jews elsewhere in the world, his position could never become like that of a Jew in Britain or the U.S.A., since the whole national character of North African Moslems is an expression of wider pan-Arab and Moslem loyalties which transcend territorial patriotism.

Arguments which hark back to the happy position of Jews during the Moslem golden age, and suggest that this might be regained if only the Jews turn their backs on

(Continued on page 39)

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ON BROADWAY

• **Liberace** and his brother, **George,** will team again for the first time in five years for a booking at Harrah's in Lake Tahoe.

• **Paul Newman** and his wife, **Joanne Woodward,** want to vacation in Israel.

• **Hugh Allen** attests that a local fellow claims his wife has great confidence in him. This month she's spending money she knows he's going to earn month after next.

• **Pert Kelton,** who worked for producer **Michael Ellis** in "Come Blow Your Horn", will play a lead in his next production, **S.M. Perelman's** "The Beauty Part", starring **Bert Lahr.**

• Army life was always rugged when **Phil Silvers** played Sgt. Bilko on TV. Yet he emerged physicaly intact.

Recently, in the relative calm waters of Long Beach, Cal., his right leg gave out during a comedy chase in the filming of "It's a Mad, Mad, Mad, Mad World."

Silvers, chomping on a cigar, was taken to hospital for X-rays, which showed no break.

• **Vanessa Brown,** the ex-Quiz Kid who starred on Broadway in "The Seven-Year-Itch," has been signed by the Voice of America. Her interview program "Outlook" will be beamed worldwide every Sunday.

• **Larry Adler,** the harmonica player, is in a hospital in Hanover, Germany. He became ill while entertaining the troops there.

• **Walter Bernstein,** who worked on the film script of "Something's Got To Give." completed a magazine article about working with **Marilyn Monroe,** but her death canceled the project.

• **Janet Leigh** says: I seldom if ever do anything on impulse, except when I'm shopping.

• **Jack Carter** will be working from a stool for awhile, a la **Shelley Berman,** due to a torn leg ligament.

• TV summer reruns can be confusing. **Oscar Homolka** just watched Ben Casey take out an appendix he's already removed last winter.

• The first International Conference on Telstar will take place in New York in October, when the European Broadcasting Union convenes with Canadian and U.S. networks.

BRONFMAN ...
(cont. from p. 9)

violent assault, or crumbling under a deliberate erosion denying them the facilities to maintain their desired existence as Jews.

There was no place for serenity a quarter of a century ago. There can be no complacency today.

To meet the challenge, a determined alert has been sounded throughout the globe by the World Jewish Congress, assuring Jewry that, as it hopefully faces the New Year, there will be no complacency in the global structure to which so many communities turn for advice, for support, for renewed strength in times of crisis.

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THE MOSLEM WORLD

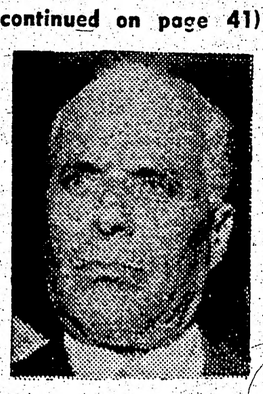
(cont. from page 37)

the West and Israel and throw in their lot with their fellow Algerians, etc., ignore the fact that the golden age of Islam ended many centuries ago, long before either Western colonialism or Zionism was thought of, and that modern Arab nationalism has no room for the "milet" system, which allowed Jews and Christian sects to make their contribution, with a considerable measure of autonomy, and to enjoy the medieval equivalent of middle-class status and living standards. Nasser is not Haroun El Rashid, Ben Bella is not Ahmed Bey Karamanli.

History often contains surprises, but it is difficult to envisage changes which would alter the trend in the Moslem world as far as these Jews who still remain Jews, are concerned. Even if Ben Bella turns out to be less extremist than competent observers fear, he can hardly be more moderate than President Bourghiba of Tunisia in his social, political and "Jewish" policies. Yet over half of those Jews who chose to remain in Tunisia after the independence in 1956 have left, sorry that they did not go while they could still take their money with them. Moreover many observers fear that Tunisia will come increasingly under Algerian influence during the next few years, making it even more difficult for the Jews.

And even if things become no worse in the course of the decade, it is very difficult to imagine the return of Jews in any substantial numbers from those countries where they have re-settled. It is hard to envisage the growth of a democratic tradition in any of these countries during the next decade; economic conditions may improve a little, but hardly sufficient to compare with the West or even Israel. So it seems unlikely that there will be more than a few tens of thousands of Jews left in the whole Moslem world when the decade draws to a close. The Arab-Israel cold war, which exerts a more or less baneful influence on the position of Jews throughout the region, with the present exception of Persia and Turkey seems likely to continue throughout the period. The most that one can hope for is an abatement of tension, some tacit "modus vivendi" of the kind which exists between Israel, on the one hand, and Jordan, Lebanon, and Tunisia, on the other. And even that seems very optimistic now that Nasser is

(continued on page 41)



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Modern Theatre and The Jews

By Jonathan Miller

The Jews have always had an amazing reputation for crafty subterfuge. It is hard, in fact, to suppress a warm glow of pride at the feats of manipulation attributed to our race. We have, it would seem from the rumours, had our hands, at one time or another, on most of the driving wheels of European power. Not only do we hold secret sway over the Stock Exchange but we are also, and at the same time, master minds of the Bolshevik plot for world domination. We are in a position to overthrow the governing body of the Royal College of Physicians and it is tactical modesty alone which prevents us from nailing, tomorrow, a mezusa on every door of the Middle Temple.

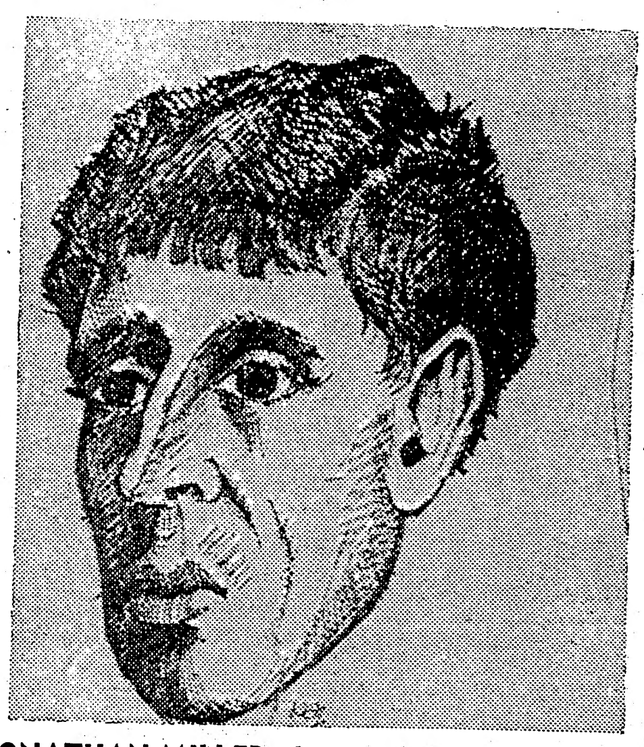
In this mountain of slander there is one, irreducible truth. The Jews have an astounding monopoly in the area of entertainment. From top to bottom is a strange and massive infiltration of Jewish talent. The reasons for this are not very hard to find. It is due more, I think, to the social position of the theatre, than to any inherent Jewish aptitude for entertainment. The theatre has "always" been a slightly shady business a somewhat suspect, tatterdemalion appendage of respectable society. In history it has been the obvious, if not the only niche for despised, off-beat minorities: dwarfs, cripples, midgets and Jews. Moreover, large fortunes were sometimes to be had in show business, and with the money, the Jew could sometimes hope to buy his way into the favour of the society which had rejected him. In this way, the Jews have got funnelled off into the entertainment world, and by the laws of natural selection, have become good at it. They also have an edge on dwarfs in this respect. Their deformity is only in the eye of the prejudiced beholder. And what is more, they have a cultural unity a common tradition of articulate literacy which marks them off in their role as entertainers.

And that I think is really all there is to the puzzle of the words. I do not think that there is anything intrinsically Jewish about the peformances of Jewish entertainers. Chaplin is a clown in the long and established tradition of European clowns. The Marx brothers are exponents of a general tradition of fraternal absurdity. The astringent satire of the New American humorists is essentially American only marginally and incidentally Jewish. I would for the sake of argument, go even further than that. When a writer or performer who works outside the area of specifically Yiddish theatre, becomes explicitly Jewish in his style, one is usually struck by an uncomfortable folksy feel; a sort of Uncle Tom Judaism, which I find both embarrassing and faintly repulsive. Lionel Bart's "Blitz" is perhaps the most glaring example of this, although it is run a close second by the musical, "Milk and Honey," which I saw in New York at Christmas Both Wesker and Kops are guilty of the same thing.

Jews then are in entertainment because, in a sense they have had to be. They are good at it because practice makes perfect: and although we like to thrill ourselves with the thought that it is due to some special brand of semitic wizardry, this sort of thinking is part of the same sentimental racialism which attributes extravagant sexual success to Latin lovers or jazz to the Negro's lovable sense of primitive rhythm. There is no such thing as racial talent. Human beings can do more or less anything they set their minds to, and if the accidents of history decide that one section of the community shall set its mind to Show-Biz, then, sooner or later, that section of the community will unearth its own resources and become masters of the art to which they have been condemned.

There are hundreds of Jew-

(Continued on page 42)



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THE MOSLEM WORLD

(continued from page 39)

planning to have ballistic missiles in serial production by 1964 and operational soon afterwards, and believes that by mid-decade he will have the edge on Israel.

The beginning of the second golden age for Jewry in the Moslem world was marked by increasing intervention on their behalf by Western Jewry. Now, as the need for intervention returns, its possibilities diminish. No British, French or U.S. Ambassador could be imagined banging on the table today over confiscation of Jewish property. The most one could hope for would be rather apologetic representations that confiscation of property, imprisonment or refusal of passports might prejudice Western public opinion and business confidence, but even that means less than would seem at first sight so long as Nasser and similar rulers know that Washington will give them money anyway. It seems likely that Western Jewish organisations will be kept busy raising minor issues—a Jewish school threatened here, a yeshiva there, the withholding of passports from a group of young people — and, of course, raising funds for rehabilitation and resettlement.

This may seem a depressing picture, but it has its consolations. In the first place, Jewish history has always been one of migration and changed distribution of population throughout the world. At one time or another centres have risen and fallen, even disappeared. Secondly unlike the destruction of East-European Jewry, the liquidation of Jewish settlement in the Moslem world is taking place more or less peacefully, property is being lost but no lives — except in Algeria, where Jews have suffered rather less than the avérge.

END OF ERA

Thirdly, the world's absorptive capacity for Jews seems better than it has ever been before, at least since the Ottoman Sultans and Polish Kings offered them free entry and economic privileges. Israel has open doors, France is most generous, Britain, Latin America, and the U.S.A. are quite liberal. In finally pulling up the roots which often stretch back to before the Moslem conquest, Jewish communities are in fact merely completing the process of modernisation, emancipation, and Westernisation which began with the impact of European society which led to their second golden age.

By leaving while the going is good, they save themselves from being drawn back with the region's retrogression as happened after their first golden age. And so in that sense, we can rightly say that during the 'sixties the golden age of Jewry from the Moslem world will continue, and even reach new heights in Israel and the free world.

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THEATRE and JEWS

(Continued from page 44)

Lenny Bruce I have already praised and I can only repeat my ardent admiration. Bruce belongs to a different tradition as compared to Sahl. His subject is private hypocrisy, sexual dishonesty, prurience and priggishness. He is a night club Lawrence, an outraged romantic with a passionate belief in the primal innocence of Man, and with the four letter vocabulary which has excited so much publicity he tries to demolish the tawdry brothels of the mind. He returns to Britan in the New Year and those who deliberately miss seeing him can boil in their own self-satisfaction.

Another important group of Jewish entertainers are associated with what one might call the Chicago style. From this windy city have blown a number of people whose principle interest has been improvisational theatre. Of these the Second City are perhaps the most important. This group which was started some years ago by students from the University of Chicago, who shared an interest in self-made drama, has grown in strength and popularity and for a time they reached out a colonial tentacle to New York where they set up premises in the Village near Washington Square. Here they found another group of the same persuasions operating in a coffee house theatre on Bleeker Street - The Premise. Most of these entertainers are young Jewish men and women; hip, sophisticated Americans with a nice line in improvised revue sketches. Unlike Sahl or Bruce, their primary interest is theatrical, as opposed that is, to the pure didactic monologue of the cabaret satirists. They play in group scenes, many of which are political in theme, although others deal with the devious narcissism of intellectuals in analysis.

Nichols and May, the young couple who have had an astounding Broadway success with this style of entertainment, also came through the graduate school of Chicago's Second City. Their act betrays, as does that of The Premise and the Second City, an intense interest in the drama as such. The style of all smells strongly of the Method: intense, eurotic and pungently inter-personal. Says one Premise character to another, when offered the choice of black or white at the start of a game of chess! "I'm not making that kind of decision at the moment" or Nichols and May as a Greenwich Village couple after making love "I feel we're going to have a relationship, don't you?

All these acts are improvised on the spot, despite what the London critics care to say; and the actors find, in the actual relationships which obtain between each other on the stage, there arises, quite naturally, a humorous and rich invention of human situation. This sort of improvisation becomes a drug; a substitute for analysis almost. In the heat of dramatic interaction the actors stumble across their own internal quirks and mysteries. Nichols

(Continued on page 47)

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EAST GERMANY

(Continued from Page 21)

Leipzig is repaired now with the help of the government. A number of Jews left the community in order to assimilate with the Germans. However on Yom Kippur they come, almost in secret, to participate in the **Yiskor** prayer. The community sometimes arranges Sabbath parties in which about thirty people take part. On such occasions stories by Shalom Aleichem are read and Jewish records are played. The **Sedder** is held in Hotel International. Lately there was a great event in Leipzig: one of the only three Jewish children there was circumcized at the age of thirteen.

ANTI-SEMITES BUT NO ANTI-SEMITISM

Is there anti-semitism in East Germany today? I received the same answer to this question from everybody: there **are** anti-semites, but no anti-semitism, which is forbidden by law; and the law is kept strictly in East Germany. Open sympathy towards Nazism is considered a crime there, and so are anti-semitism and racial persecution in general. In East Germany there are millions of former Nazis, and the Communist regime cannot uproot sentiments of Nazism from the hearts of many. But it can - and does - prohibit public manifestations of such sentiments.

In this respect East Germany is doing better than West Germany. Ulbricht does not need popular support in the elections and the majority is secured for him in the Eastern-Block way. Adenauer does need that support; he depends partly on the votes of the Neo-Nazis.

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THEATRE and JEWS

(Continued from page 42)

"Hungry i" in San Francisco and from that date became a vigorous commercial proposition.

Dressed in what has now became the uniform of the dissenter - cashmere pullover and slacks - he would appear on the small stage, clutching a rolled-up newspaper, and let forth, sometimes for an hour at a stretch, a brilliantly improvised fugue of satirical comment. The club became a Mecca for disenchanted intellectuals and for all those who found in Sahl's routine an ecstatic release from the gray restraints of a tired and timorous American. He began to tour widely, travelling with jazz groups such as Dave Brubeck's. From his musical colleagues he learnt the telling of improvised dialogue, and his prose has all the nesitant harmony, experiment and counterpoint of good cool jazz.

His idiom is firm and urban with no respect for the niceties of the Queen's English. It is clipped and telegraphic, warm and slangy. The perfect accent for accurate comment. He followed no set routine. He would start a topic find a new scent and go haring off in a new direction; only to change his tack again perhaps, a moment later. Eventually he would return to his original theme, delivering the long awaited pay-off with a slick "coup de grace."

Politics were not his only theme. He dealt with initiated irony, with most of the obsurdities of American life: conspicuous consumption, the craze for analysis, sentimental sociology - the lot. He preserved throughout, a strong moral tone. He never stooped to sic iconoclasm and as he said himself, he refused to make negative statements about the condition of Man. He visited Britain one year ago, and because of a badly designed publicity programme, which led people there to expect a fantastic, messianic ferocity, he made a "frost." He encountered also, a nasty wave of arrogant anti-Americanism which blamed him bitterly for ignoring English institutions. His failure had a seriously damaging effect on his reputation back in America, and by the time Christmas came he featured in the "Esquire" calendar as "The light that failed."

All this was very unfair and it reflects a beastly habit of our society to destroy those whom it has made famous. Sahl remains, to my mind, a leading critic of our society. Some people claimed that he became obsolete when the liberal administration of the "New Frontier" replaced the golfing dotardy of President Eisenhower. Sahl was too versatile for this sort of fate though. His Kennedy routines have all the bite and accuracy that delighted his audience in the frightened fifties. Sahl's failure is essentially ours. If he was just a flash in the pan - which I doubt - we should be grateful for just that: no flash is too frequent.

(Continued on page 46)

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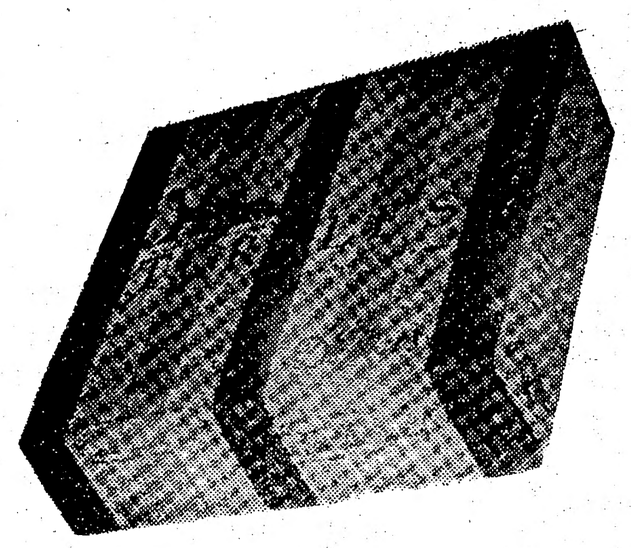

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2	ב	ב	ב	ב	ב	ב	ב	כ	כ	ב		ב	
3	ג		ג	ג	ג	ג	ג	ג	ג	ג		ג	
4	ד	ד	ד	ד	ד	ד	ד	ד	ד	ד		ד	
5	ה	ה	ה	ה	ה	ה	ה	ה	ה	ה		ה	
6	ו	ו	ו	ו	ו	ו	ו	ו	ו	ו		ו	
7	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז		ז	
8	ח	ח	ח	ח	ח	ח	ח	ח	ח	ח		ח	
9	ט	ט	ט	ט	ט	ט	ט	ט	ט	ט		ט	
10	י	י	י	י	י	י	י	י	י	י		י	
11	כ	ך	כ	כ	כ	כ	כ	כ	כ	כ		כ	
12	ל	ל	ל	ל	ל	ל	ל	ל	ל	ל		ל	
13	מ	ם	מ	מ	מ	מ	מ	מ	מ	מ		מ	
14	נ	ן	נ	נ	נ	נ	נ	נ	נ	נ		נ	
15	ס	ס	ס	ס	ס	ס	ס	ס	ס	ס		ס	
16	ע	ע	ע	ע	ע	ע	ע	ע	ע	ע		ע	
17	פ	ף	פ	פ	פ	פ	פ	פ	פ	פ		פ	
18	צ	ץ	צ	צ	צ	צ	צ	צ	צ	צ		צ	
19	ק	ק	ק	ק	ק	ק	ק	ק	ק	ק		ק	
20	ר	ר	ר	ר	ר	ר	ר	ר	ר	ר		ר	
21	ש	ש	ש	ש	ש	ש	ש	ש	ש	ש		ש	
22	ת	ת	ת	ת	ת	ת	ת	ת	ת	ת		ת	

Development of the square Hebrew alphabet. In 2,000 years and more three fundamental types can be traced: (a) square Hebrew, which evolved into the neat well-proportioned printing type of Modern Hebrew; (b) rabbinic, also known as Rashi-writing; and (c) cursive script, which gave rise to many local varieties (Oriental, Spanish, Italian, Franco-German and so on).

How Our Alphabet Developed

(Continued from page 11)

or are supposed to have done. They certainly passed it on through the Etruscans to the Romans, hence to Northern Europe. This history is well narrated by Dr. Diringer.

It is impossible to describe the interest and fascination, for all serious persons, with which this little book is packed, distilled from the author's ripe erudition. Suffice it to say that it is admirably illustrated with diagrams, maps and plates. My only quarrel is with the bibliography, which is curiously arranged on chronological grounds instead of by subjects; studies of very varied value, or no value at all, are cited next to serious works, simply because they appeared at a given date.

A chronological arrangement is only justified "to show how the study of writing has developed since the second half of the eighteenth century." But if this was worth doing at all, it was worth writing down in the form of a discussion. The purpose of bibliography should be to show under appropriate heads to the reader desiring further knowledge the most suitable books for him to read, and this is what he will look for.

ALBERT MEMMI

(Continued from page 13)

On the other hand there have begun to appear novels on specific post-war problems: Edgard Reichman, in "Le Denonciateur," deals with the position of a Jew in an East European country. Erich Fried, in "Le Soldat et la Fille," speaks of the problem of the Jew who returns to Germany after the war.

Still more important, from the more general point of view, is the fact that the Jewish library is constantly enriching itself through the medium of the French language. Thus this year two books, long out of print, have been re-edited: the translations of the "Juif aux Psaumes," by Sholem Asch, and "Tevia the Milkman," by Sholem Aleichem, as well as a revised edition of "Israel and Humanity," by Benamozegh.

New translations also include "Livre de la Connaissance (Sefer Hamadar)," by Maimonides, and an adaptation for Western readership of Isaac Heinemann's "La Loi dans la Pensee Juive."

As far as original works are concerned, let us take two works illustrating that French post-war Judaism has attained maturity, that is to say that today the French Jew finds in Judaism a positive content and not something to be apologetic about. As a work of day-to-day instruction, Rabbi Ernest Guggenheim's "Le Judaisme dans la Vie Quotidienne" (Judaism in everyday life) is a concise, noteworthy compilation in which the author succeeds in allying strict Orthodoxy with an understanding of the exigencies of man's day-to-day tasks.

Guy Casaril, in "Rabbi Simeon Bar Yohai et la Cabbale," has been able to compress into 150 short pages, with 100 original illustrations, an account of Jewish spiritual life from the Talmud to Chassidism without making any concessions to pseudo-religious notions of the day. It is thanks to him that Judaism, flowing forth from its living sources, is exemplified in this short work as the most modern, one should say the most eternal, expression of thought and living.

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THEATRE and JEWS

(Continued from page 40)

ish performers and it is hard to make out a significant trend which binds them all together. I shall therefore pick out one or two, who, in the last few years, seem, to me, to have made an important contribution to the world of entertainment.

Helen Shapiro for a start. In the last year or two the vibrant boyish voice of this 15-year-old Hackney girl has somehow set its mark upon the sixties. She first made news with a resonant teen-age lament entitled "Don't Treat Me Like a Child," a song composed and written by a young man who worked as an artist and recording manager at E.M.I. It proved to be an uncannily close, epigrammatic expression of teen-age bewilderment. The lyrics are a revealing mixture of cynicism and romance, and Helen sang them with a laconic force which immediately captured the attention of her young audience, her voice is strong and confident; insolent almost in its mature control of tone. It seems somehow to express the shrewd, sarcastic independence of modern youth. At first sight it is rather surprising to find technique in anyone so young, though I think this is just another expression of the freedom and self-confidence of the teenager of the sixties.

For the first time, the teenager has developed an independent, almost an alien culture, in the midst of adult society. The young no longer see themselves as embryo adults, biding their time until their legal majority. Long before they get legal responsibility they have grasped a cultural, and above all economic power, which sets them up as a powerful pressure group of their own. Colin McInnes estimated that the annual teenage kitty is somewhere in the region of five or six hundred million pounds. With this sort of bargaining power, the modern teenager can afford to view the world with choosey indifference. Helen's songs are the anthems of this new found freedom.

The new wave of American humorists is propelled by an all Jewish crew. Mort Sahl was perhaps the first and although, for some unaccountable reason, he is now suffering a painful eclipse, he was, in many ways the most complex, developed and intelligent of all. Born in Canada of immigrant Jewish parents, he went to the States as a child and was enrolled in the University of Southern California where he studied for nearly eight years. There, in the atmosphere of cynical fear engendered by McCarthy, he found an ear for his rapid, off the cuff political commentaries. The harsh sardonic idiom of the California campus was nicely tuned for his satirical purposes, and before long he had a small devoted following among his fellow students, who heard him perform in the small boites of the West Coast. In 1953 he got an engagement at a club called the

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ISRAEL'S STRATEGY

By BEN AMOS

CAN ROCKETS DEFEAT ISRAEL?

Though Nasser's new ballistic missiles stole the headlines it is the conventional weapons pouring into Arab countries, particularly Egypt, in increasing quantities which constitute the major and more immediate danger to Israel. Nasser's renewed promises to tackle Israel in the not far distant future are meant seriously. It has become increasingly clear that without Palestine he has little chance of dominating the Arab world.

Contrary to what had been expected, the reds have continued to send Nasser their most up-to-date weapons' giving him parity in this respect with their own satellite States. For example, the Egyptians are among the first to receive MiG 21s, which fly at twice the speed of sound, and they have a squadron of the new Tupolev jet-bombers, in addition to Illyushins, which were the last word in jet-bombers only a couple of years ago.

This creates problems of a new order of magnitude for the Israeli defence planners. Tel Aviv is literally ten minutes jet-flying time from the Egyptian frontier. Interception becomes increasingly impracticable. Ground-to-air missiles, even if Britain and the U.S.A. reversed their present refusal to supply them to Israel, would cost a sum equal to Israel's annual defence budget to defend two or three towns adequately, and even then Israel would be handicapped by size and geographical position. Deterrence remains the third possibility, and can never be entirely left out of the discussion.

Nasser now has several hundred heavy Soviet tanks, more tanks than Montgomery and Rommel combined had at their disposal during the desert war, and far more impressive where armour, guns and tactical range are concerned. (Indeed, the T54s are better than any tank at present possesed by any Western Power). He has the newest field artillery, which represents a great advance on Second World War models and the largest and most up-to-date navy in the region. He also has four divisions, with a large regular cadre, and is planning to have two more. Thanks to intensive Soviet training the quality of his officers and regular other ranks has risen considerably. Had it not been for the break-up of the U.A.R. Nasser was hoping to be ready for a "third round" by 1963 or 1964. The loss of Syria has put him back a year or two, but not much more.

Israel cannot hope to come anywhere near matching Nasser and the other Arab States where quantity is concerned. A squadron of new jetfighters with complementary equipment costs about $50 millions, a new heavy tank half a million, while Israel s total defence budget, including pay and upkeep of the armed forces, is in the region of $150 million annually. Israel has to pay through the nose for its equipment and is lucky to be able to buy it all, whereas Nasser now receives as much as he can possibly absorb operationally from the U.S.S.R. on very favourable terms, mortgaging his future cotton production to pay, and receiving lavish American economic aid to compensate him for the loss of his previous foreign currency earnings from the cotton.

This obliges Israel to follow a very selective strategy relying heavily on highly trained regular Air Force and a reserve Army built round a small regular cadre intensively trained and maneuvred in the hope that the gap in quality between Israeli and Arab forces can be maintained.

The introdution of nuclear weapons into the Middle East in the near future seems unlikely. Both the Soviet Union and the West have strong political motives for restricting their spread. For either side to develop its own nuclear arms would be a lengthy and expensive process - given the present state of knowledge and techniques - as French experience shows.

THEATRE and JEWS

(Continued from page 46)

and May, for example, sometimes improvise a marital tantum on the stage. Things become so hectic on occasions that the audience is almost embarassed by the scene.

It is in this set-up that the actor's Jewishness often makes itself strongly felt. Though their familiarity with the idioms of analysis the actors frequently associate back to the family situation where the Jewish profile is so distinctive.

There are others of course. Shelley Berman, Mel Brooks, Carl Reiner and many more coming up. Most of them Jews as I say; a coincidence from which it is dangerous to draw too many smug conclusions.

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CREDO OF A JEW

by Arthur J. Goldberg

U.S. Supreme Court Justice

...WHERE IS THY BROTHER?

JUSTICE GOLDBERG

We have here in America, a society which strives for equality and for recognition of the truth that each man is his brother's keeper.

The righteous man still sorrows to read that most ancient question of the Lord: "'Where is Abel thy brother?'" This question is addressed to us constantly in modern life, where it takes an economic form:

How will we create the opportunity to work for those unable to find work, especially the heads of families?

How will we guarantee equality and an equal chance for all, regardless of race or color or creed?

How will we rescue those young men and women, out of school and out of work, who neither know the past nor hope for the future?

How will we reply when the question is put to our conscience: "Where is thy brother?'

History will judge the survival of the open, just, moral society in a far different light than that of the society that begins with the rejection of morality and ethics.

In recent years we have known of business executives, men of great substance and great status in their communities and professions, who pursued practices shamefully unethical. We have known of labor leaders, responsible not only for the welfare of the rank and file but for the keeping of the values of American unionism—who have broken their trust for personal gain. These well publicized exceptions to the generally high order of business and labor union morality may lead some to believe that worldly success comes only with the rejection of honesty.

A nation that conceives its purpose as the satisfaction and fulfillment of personal ambition, personal desire and personal power shall not be long justified in asking the support of the many millions in the world who are poor and deprived and bound in with economic misery and social sorrow. Success at any price, status at any cost—if this becomes the prevalent ambition of society, then what may we expect in the contest with a rigid, disciplined power that stands against us precisely because we have never believed those things?

Let each of us, in public and private life set the true value on our days and works, define the purposes for which we spend the few years granted us, and ask whether freedom and individual dignity prosper in our cause.

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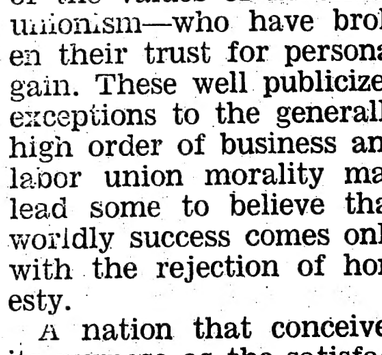

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